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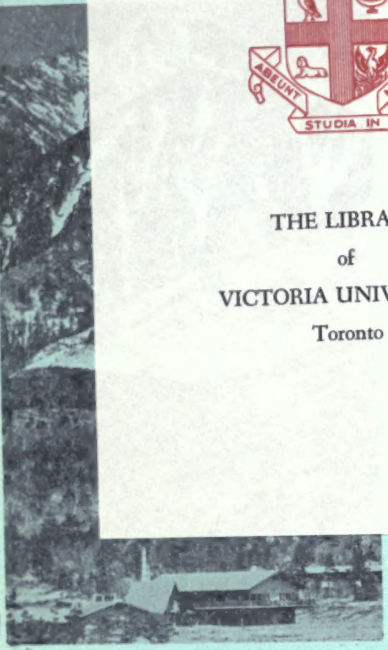

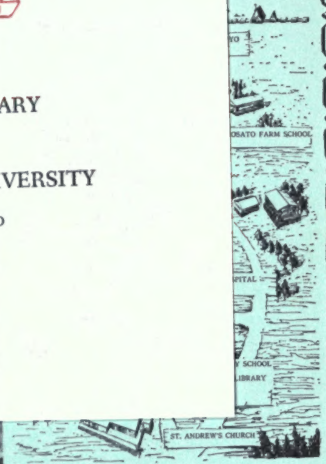

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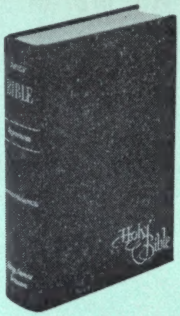

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A Survey of
The Christian Movement in Japan
During 1963

Editor in Chief
Gordon K. Chapman

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PREFACE

For more than sixty years *the Japan Christian Yearbook* and its predecessor, *the Christian Movement in Japan*, have furnished annual reports of the progress of Christianity in Japan. To a very large degree these volumes have been ecumenical in scope and thus inclusive of the concern of all denominations, missions and other Christian agencies. Though the aim has always been to provide comprehensive and objective treatment of the various phases of the Gospel enterprise in Japan, in more recent years the material has become somewhat limited in scope. In fact limitations of space due to rising costs of publication, have precluded an adequate treatment of some of the most important phases of the Christian movement. With this and other important considerations in mind, the editorial staff has prepared a Yearbook for 1964 which covers all types of work and includes certain features which have not been found in the more recent issues. This enlarged scope and increased cost of production have necessitated an increase in the price from ¥500 to ¥800 per copy. It is hoped that the 1964 volume will merit the cordial support of all missionaries, mission boards, and other Christian agencies throughout the world and thereby avoid further price increases.

As the list of contributors reveals, a large number of individuals, representing a wide range of Christian concern, have contributed their services to the preparation of the 1964 Yearbook. Without their dedicated interest and help the prompt publication of the present volume would have been quite impossible.

It is with heartfelt appreciation, therefore, that the editor acknowledges his debt of gratitude to all who have helped in any way to forward this rather arduous task. Section editors and writers, not to mention the compilers of directories, have put a great deal of time and effort into gathering material and preparing it for pbublication. We trust that the results of their labors, as they appear in this volume, will be fully appreciated by the readers and be greatly conducive to the furtherance of the cause of Christ in Japan. Wherein any faults are apparent may it be remembered "that a need seen is a call to prayer."

Except where otherwise indicated, the respective writers of the articles are alone responsible for the views expressed. Their opinions doubtless represent earnest convictions and as such are worthy of expression. It will doubtless be noted that this issue contains some reference to non-Christian or quasi-Christian groups. It should be clearly understood that this is solely by way of record and in no sense an endorsement of views which are an aberration from the verities of the Christian faith.

In order to facilitate ready reference, the usual Report section has been eliminated and the material incorporated in the relevant articles. These have been arranged in four major sections, with a well qualified editor assigned to each. In view of the fact that certain topics have not received adequate treatment in recent years, and also in the interest of a broader ecumenicity, considerable background material is included to supplement the account of developments in 1963.

Owing to the great proliferation of Protestant denominations since World War II it is obviously impossible to include a narrative report from each.

In recent years such material has had chiefly to do with the larger denominations with long historical antecedents in Japan. Thus information concerning all the churches has been mainly restricted to the statistical tables. The present volume, however, includes an extensive account of a large number of groups by "denominational families," with only the largest denominations treated as such. In addition, there is a directory of denominational headquarters, which includes the statistics of the number of churches in each group, membership and the number of Japanese ministers and affiliated missionaries also indicated. With a number of groups failing to report annual statistics, and also refusing to reply to such inquiries, certain inaccuracies may be found and more accurate information will be welcome. Some of the larger denominations had the courage to purge their rolls in 1963, with the result that considerable membership losses are apparent in certain cases.

Limitations of space and other considerations have made it advisable to omit from this Yearbook the section known as *Who's Who in the Japanese Protestant Church*. Actually, this has been a very partial selection of names from the *Who's Who* of the Kirisuto Shimbun Nenkan, with the bulk of the relevant information in each case omitted. Without such information it is difficult for most readers to understand the importance of the individuals mentioned. In place of the *Who's Who* it was thought best to publish the directories of Christian denominations, schools, social work and other important agencies, which have not been included in recent years. It may well be that a more comprehensive *Who's Who* will be made a special feature of one of the future issues of the Yearbook. The names and addresses of many of the

more important figures of Japanese Protestantism will be found in the current directories.

The necrological report known as *In Memoriam*, prepared so faithfully and accurately for many years by Dr. A.J. Stirewalt, is also omitted from the 1964 volume. The report in the 1963 issue actually included the compilations for three years and it was thus felt that this should at least be postponed until after the regular presentation at the annual meeting of the Fellowship of Christian Missionaries. It has also been suggested that this report should include reference to deceased Japanese ministers and other workers.

In compiling the directories much information has been gleaned from the 1964 Kirisuto Shimbun Nenkan. However, in the case of denominations, mission societies and missionaries, much up-to-date information has also been graciously furnished by the responsible headquarters. Practically all mission societies have corrected the current lists of their missionaries, indicating those on furlough and furnishing other important information. The most difficult problem has been in the case of independent missionaries who have failed to give notification of change of address or withdrawal from the field. Thus, it will be well for any independent missionnotaries listed to notify the office of the Interboard Committee for Christian Work in Japan, Rm. 802, Seishokan, 2, Ginza 4-chome, Chuo Ku, Tokyo, indicating their present whereabouts. In view of the fact that there are some address changes in the autumn, it may be possible to compile a small supplement for circulation through the Japan Christian Quarterly, or other means. Revision of the present directory will be made much simpler if all mission societies will notify the above

mentioned office of all changes of address. In accordance with the usual practice only earned doctorates are indicated in this volume.

In a volume such as this, printed in a land where English is often imperfectly understood by printers, errors and omissions are inevitable in spite of much proof reading. No one regrets their appearance more than those who have labored early and late to eliminate them. Thus, the Christian patience and forbearance of the reader is earnestly craved, as well as kind assistance that such mistakes may be more effectively guarded against in future issues.

It is the earnest hope and prayer of the editor that the 1964 Japan Christian Yearbook will serve in some small measure to acquaint the many sympathetic readers with the need of Japan and the state of the Christian Church; and to elicit their earnest prayer that the day may soon come when Christ shall be widely known and acknowledged as Savior and Lord.

Gordon K. Chapman

Editor in Chief

July 1, 1964
2850 Sanno, 1-chome, Omori, Ota-ku, Tokyo

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American Pharmacy.....268D
Kinugasa Hospital (Japan Protestant Medical Mission) ...268F
Tokyo Sanitarium Hospital.....268D
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DEPT. STORES

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Acme Service Inc. (Insurance) 364C
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PART I. 1963 IN REVIEW

Editor : Raymond Hammer

CHAPTER 1

A REVIEW OF POLITICAL EVENTS

1963—1964

Masaru Ogawa

Japan's political climate remained mild through 1963 and into 1964, despite the fact that both local and national elections were held during that period. The problems were present as in past years, but no single issue captured the popular imagination ;

I. INTERNATIONAL ISSUES

The calm prevailing in Japanese politics was in many ways a reflection of the international scene. Indeed, in this rapidly shrinking world, international political developments are mirrored to such an extent on the local stage that it is becoming more and more difficult to single out purely domestic issues

1. Thaw in Cold War

We may say that the overall temperate atmosphere in Japanese political circles during the period under review merely reflected to a great degree the cooling off of the tension between the East-West protagonists.

The one event which contributed more than any

other to the easing of the "cold war" rivalry was the signing in July of the treaty for a partial ban on the testing of nuclear weapons by the United States, Britain and the Soviet Union. To this treaty, most of the nations of the world—with the notable exception of Communist China and France—gave their wholehearted concurrence. After an initial hesitation over the "partial" nature of the agreement, Japan, too, hastily moved to give its full support. The establishment of a direct communications link between Washington and Moscow meant that the accidental touching off of a war between the two nations could be prevented, and this too, met with approval.

2. Repercussion of World Communist Rift

While these fruitful developments towards "peaceful coexistence" were taking place, the rift between the Soviet Union and Communist China became increasingly apparent and acute. The Russian agreement to the partial test ban treaty was viewed in Peiping as a Soviet capitulation to the West, and the ideological debate between the two great champions of the Communist world rushed headlong toward an open break. However, it also became clear during the year that the real issue was not ideology alone but represented a realistic clash over national interests.

The rupture in the world Communist front had strong repercussions in Japan where the leftist forces tried to remain neutral but found themselves gradually driven to taking sides. By the end of 1963, the Japan Communist Party was quite firmly entrenched in the Communist Chinese camp. This internal preoccupation of the political opposition with the Sino-Soviet controversy contributed to the low pitch of Japan's

political activities.

3. Reactions to the Assassination of President Kennedy

The past year also had its share of tragedy. And the Japanese people were shocked and dismayed by the brutal assassination of the President of the United States, John F. Kennedy, on November 23. The immediate reaction was one of disbelief and horror, followed by deep sorrow over the loss of a great statesman who was on the threshold of contributing so much to world peace. Prime Minister Hayato Ikeda and Foreign Minister Masayoshi Ohira were hurriedly dispatched to Washington to attend the funeral rites.

4. Results of French Recognition of Peiping Regime

One of the significant developments of the period being reviewed was the recognition accorded Communist China by the French Government in January, 1964. Japan's political leaders were shaken by this move, which caused them to rethink the Japanese position toward Peiping. The net result was a reaffirmation of the existing policy which includes diplomatic and political nonrecognition, on the one hand, and on the other, the promotion of trade—while keeping economics separate from politics. The French Government sent Prime Minister Georges Pompidou and Foreign Minister Couve de Murville on a visit to Japan to explain its decision to recognize Communist China and to reassure the Japanese leaders it meant only the French reappraisal of an existing situation. The French views were politely received and tucked away for future reference.

5. Strained Relations With Taipei

Japan's relations with the Government in Taipei came precariously near the breaking point over an incident involving a Red Chinese visitor to Japan, who defected and after seeking asylum in the Soviet Embassy changed his mind and decided to return to Peiping. The case, handled with restraint by Japanese authorities, dragged on for several months before the would-be defector was sent back to Communist China in early January, 1964.

In the meantime, the Nationalist Chinese ambassador to Japan was recalled to Taipei. The naming of a successor hinged upon whether or not Japan was willing to dispatch the Foreign Minister to Taiwan. The Japanese contended that the ambassador should be named and stationed in Tokyo before the Foreign Minister could be sent.

The recall of the ambassador was actually a kind of protest to show Taipei's growing displeasure with Japan's policy of increasing trade with Communist China. In fact earlier in the year a Japanese firm had promised to export a vinylon plant to Communist China on long-term credits. This was in keeping with the growing prospects of closer business relations between Japan and Red China.

Japanese leaders felt quite confident that Nationalist China, being in need of every assistance it could obtain, would not take the extreme and final step of breaking diplomatic relations with Japan. In truth, if Japan should ever follow the French lead and recognize the Communist Chinese regime, it would be a blow from which the Nationalists would find it difficult to recover.

As matters stand, the official Japanese position,

made known by the Foreign Office in March, 1964, is that it will continue to support the Taipei Government and will not give recognition to the Peiping regime. This means that Japan will back the Nationalist position in the United Nations. It will however, maintain trade relations with the Communist Chinese under the principle of separating politics and economics. Incidentally, Red China has made known its views that relations cannot be restricted to trade alone; but it has also added that it understands the Japanese position.

6. Problem of Rapprochement with South Korea

The past year also saw the continuation of the marathon talks to find a basis for the normalization of relations between Japan and the Republic of Korea. The leaders of the two nations are now agreed upon the desirability of opening up normal channels of contact at an early date, but the events of the past year gave little hope for an early settlement.

The talks were held up last year by the parliamentary and presidential elections in South Korea and by the general elections in Japan. In both countries, the political forces committed to a rapprochement were presumably given the popular mandate—with Gen. Chung Hee Park elected to the presidency in South Korea and the conservative Liberal-Democratic Party, under the leadership of Prime Minister Ikeda, maintaining its majority in the Japanese Diet.

Actually, the Japan-ROK talks did not come to the fore as a vital election issue in the Japanese general elections, primarily because the negotiations were still

far from a decisive stage. This being the situation, the political forces of the left were unable to mobilize opposition to the normalization talks. Throughout the year, the popular reaction to the rapprochement efforts has been lukewarm at best in Japan. This is in contrast to South Korea where the political opposition to the negotiations is quite intense with student riots breaking out on several occasions in April, 1964. Negotiations during the past year were mainly centered on the two problems of the compensation to be paid to Korea and Japan's fishing interests vis à vis the "Rhee" line.

Opponents of the Japan-ROK negotiations, in the meantime, argued that normalization of relations with South Korea would shut the door on future prospects of reaching an accord with North Korea. It was contended, moreover, that the Japanese move would serve to finalize the division of Korea and to obstruct prospects for a unified Korea. Another strong argument, put forth by the leftists, was that the restoration of normal relations between Japan and South Korea would be the first step toward an anti-Communist military alliance between Japan, ROK and Nationalist China, which, in turn, would strengthen the United States position in the Far East.

Basic to the Japan-ROK situation are the deep-rooted Korean suspicion and hatred toward the Japanese and the feeling of contempt held by many Japanese toward the Koreans. This is a product of Japan's colonial rule of 40 years over the Korean peninsula. But it is also true that South Korea is in desperate need of the economic assistance which Japan alone could supply. At the same time, Japan, for its part, requires the development of new markets for the products of its growing economic structure.

II. INTERNAL ISSUES

1. Ratification of ILO Convention 87

One of the livelier political issues of the year was the debate on the proposed ratification of International Labor Organization Convention 87. This covention would allow non-employes, or outsiders, to become officials of labor unions. While this is a common practice in most Western countries, it has never been adopted in Japan where union officials must also be bona fide employes.

For the past four years, the Japanese Government has been sidestepping ILO demands for speedy action to ratify this convention. Japan's reluctance was based mainly on the fear that professional Communist organizers might, in the role of "outside union officials," take complete control of union activities. Yet, as a result of pressure from the ILO headquarters in Geneva, the Government has in fact resigned itself to the ratification of the convention. As precautionary measures to lessen the effects of labor unions becoming more militant, Government and Liberal-Democratic party leaders have proposed amendments to several of the existing domestic labor laws.

The "tie-in" legislation proposed by the conservatives includes the following:

1. Employes upon becoming union officials must give up their employe status;
2. Union dues will not be collected for the union directly from the pay envelopes;
3. Teachers in the local public service, holding supervisory posts, such as principals and assistant principals, must resign from the Japan Teachers Union; and

4. A Personnel Bureau will be set up in the Cabinet to administer and coordinate personnel matters concerning public servants.

The Socialists and the General Council of Japan Trade Unions (Sohyo) have, on the other hand, demanded the following:

1. Collective bargaining rights should be given to public servants;
2. The Japan Teachers Union should be given recognition as a legitimate labor organization; and
3. Public servants should be given the right to strike.

In July, a compromise plan was worked out between the Labor Minister Tadao Kuraishi, Socialist Party executive Mitsu Kono and Sohyo leaders. All three parties, however, came out later with their own version of the "accord," and it still remains to be seen whether decisive action will be taken on the ILO bills submitted to the Diet last year end.

However, the latest developments in April, 1964, are a bit more encouraging. The House of Representatives moved to form a special ILO committee of Liberal-Democrats, Socialists and Democratic-Socialists to facilitate the passage of the ILO Convention 87 and the four related domestic bills. At the same time, the Government has accepted the dispatch to Japan of a fact-finding mission from the ILO headquarters.

Other tender spots have been the standing request of the United States to allow its atomic submarines operating in Pacific Ocean waters to call at Japanese ports and the controversies stemming from the scrutiny of the Japanese Constitution by the Constitution Research Council.

2. Opposition to Visits of American Atomic Subs

American authorities, in pressing for Japanese concurrence on the visit of their atomic submarines, have stressed the absolute safety of the underwater vessels powered by atomic energy. Japanese officials have generally agreed on the safety factor, but fearing the inevitable public outcry in this atom-shy country, they have shelved the issue for the time being with American concurrence. Actually, the opposition to the visit is based not so much upon the danger of an atomic submarine exploding in port but more on the fear of expanding the scope of Japan's role as an American military base in the Far East. Although the Japanese Government maintained silence on the issue throughout the year, leftist circles have continued to voice their strong objections.

3. The Constitution Revision Issue

The central question around which the Constitution revision issue revolved during the past year was whether the supreme law of the land was foisted upon the Japanese people or whether it completely reflected the popular feeling at the time of its adoption. One-time Supreme Commander of the Allied Powers in Japan, Gen. Douglas MacArthur, who might have shed valuable light on the subject, died in April, 1964, without answering any of the questions which could have clarified matters.

It would seem, however, that the most important issue is whether or not the Constitution suits the present status of Japan and is now acceptable to the majority of the Japanese people. But the political lines have been drawn and they present the ironic

situation of the conservatives, who supported the Constitution when it was first adopted, asking for a change, and the progressives, who originally opposed it, now calling for the maintenance of the status quo. The provision causing the greatest controversy is, of course, the "no-war" clause. While this issue remained mostly in the background last year, more will be heard of this question in the future.

4. Local Elections

The year was marked by the holding of two sets of local elections on April 17 and 30, 1962, and a general election on November 21 of the same year. Elections would ordinarily be an occasion for a flurry of political activities and the public discussion of major issues of the moment, both local and national. The elections last year, however, were carried out at an extremely low pitch. Indicative of this was the fact that the voter turnout was the second lowest among postwar elections.

In the April local elections, 46,951 public posts from governors down to village assemblymen were filled. The Liberal-Democratic Party campaigned on the slogan of "a local administration directly connected with the central government," while the Socialist Party urged voters to cast their ballots for "a local administration which would be in the hands of the people." Being the party in power, the Liberal-Democrats reminded the people at local levels it would serve their interests to have public officials who would be able to present their case to the central government. Socialists, on the other hand, stressed the need for more local autonomy.

The election results generally favored the the Liber-

al-Democratic Party, but the Socialist Party also showed surprising grass-root strength. The campaigns carried out by the political parties also had the effect of increasing party consciousness at a local level, whereas, in the past, the local elections had been characterized by the success of candidates who were independent of party affiliations. Another characteristic, especially noticeable in the gubernatorial elections, was the reelection of incumbents, some of whom were running for their fourth and fifth terms. Each term being four years long, that meant that some governors would be serving for more than 16 years in the same post. A move is going on in the Diet to restrict the number of years a governor may serve consecutively.

Much of the national interest in the elections was centered on the gubernatorial race in Tokyo because of the Olympic Games to be held in the autumn of 1964, and because it marked a frontal clash between the Liberal-Democrats and Socialists in the largest city in the world. After a hectic election campaign, the incumbent, Gov. Ryotaro Azuma, won fairly easily over his Socialist opponent. The support given him by Soka Gakkai contributed to his success.

5. General Election

As for the November general election, it was one of the dullest in the postwar period. Many factors contributed to the peoples' disinterest which was reflected in the poll turnout of only 71.14 per cent of the registered voters—the second lowest since the war's end. For one thing, there was a lack of central issues. Or, to put it another way, Prime Minister Ikeda's ruling party did not take a strong position on

questions which might have aroused public interest, such as the revision of the Constitution, the U. S. atomic submarines and the Japan-ROK talks. The progressive parties, on the other hand, failed to capitalize on these issues, and did not fully utilize the one problem on which they could have won a broad public hearing—the great increase in consumer prices.

But it was also apparent that the leftist forces were quite shaken and disorganized as a result of their bewilderment over the unexpected developments in the Sino-Soviet controversy and of the growing rivalry between the Socialists and Communists. While the Japan Communist Party swung almost fully into the Communist Chinese camp, the Socialist Party was beset with factional differences which basically arose from their confusion over the interpretation of their Marxist ideology.

Likewise, within the Liberal-Democratic Party, factional strife showed no signs of diminishing, despite the outward acceptance of the recommendations made to dissolve all factions within the party. Although the party entered the election campaign with all factions presumedly abolished, the November election was called cynically—but not without reason—the "election among factions." As it turned out, both the Liberal-Democrats and the Socialists appeared more interested in the seats won by the various party factions than in the overall showing of their political party.

Under such circumstances, it was no wonder that the voters refused to display enthusiasm. On the contrary, many citizens expressed their disgust by abstaining, while others, who may have voted for either the Liberal-Democrats or the Socialists, turned to other parties, the Democratic-Socialist and the

Communists.

The election results were contrary to the expectations of both the Liberal-Democrats and the Socialists. The former had hoped to secure more than 300 seats, while the latter sought to take at least 156 of the 467 Diet posts to enable them to control one-third of the Lower House strength, and thus be in a position to defeat any major move by the conservatives, which would require a two-thirds majority.

As it turned out, the Liberal-Democrats fell 13 below their showing in the 1960 general elections and even lost three from their pre-election total, and the Socialists were 12 off of their goal of 156. The surprise gainers were the Democratic-Socialists who upped their pre-election seats by nine and their 1960 total by six, despite a decreased vote, and the Communists who gained two seats.

The following charts show the final results of the general elections:

General Election Results

Party	Elected	Pre-Election Seats	Elected in 1960
Lib.-Democrats	283	286	296
Socialists	144	137	145
Dem.-Socialists	23	14	17
Communists	5	3	3
Minor Parties	0	0	1
Independents	12	2	5

Note: Eleven of the 12 Independents elected joined the Liberal-Democratic Party, bringing its strength up to 294, so that their loss was not as great as first appeared.

Popular Votes
(In Nov. 21 General Elections)

Party	Votes	% of Total	% in 1960
Lib.-Democrats	22,423,914	54.67	57.56
Socialists	11,906,762	29.03	27.56
Dem.-Socialists	3,023,300	7.37	8.77
Communists	1,646,477	4.01	2.93
Minor Parties	123,655	0.31	0.35
Independents	1,892,443	4.61	2.83

The Democratic-Socialists and the Communists were jubilant over the election results. The Democratic-Socialists were especially gratified by their unexpected showing because they were on the point of being broken up or drastically reorganized had the election results been disappointing. The Liberal-Democrats, although being returned again as the majority party, had to concede their showing was "unexpectedly poor." The Socialists also admitted defeat and went in for serious soul-searching for the reasons for their failure.

One of the interesting revelations of the 1963 general elections was the increase in the total votes cast for progressive candidates. As a matter of fact, the progressives, including the Socialists, Democratic-Socialists and the Communists, have been gradually closing the gap between them and the conservatives with each election held.

General Election Percentages

	1952	1953	1955	1958	1960	1963
Lib.-Democrats	66.12	65.65	63.18	57.80	57.56	54.61
Progressives	21.24	26.57	29.21	32.94	39.26	40.41

Percentage wise, the progressive forces have almost doubled their popular vote in the period from 1952

to 1963, while the Liberal-Democrats were dropping 12 per cent. If this trend should be projected into the future, the day is not far distant when the progressives will garner more than half the popular votes.

Aside from these sidelights and the varying fortunes of the individual political parties, the general elections of 1963 turned out to be quite inconclusive as far as any dramatic changes in the overall political fabric were concerned. With the status quo maintained, Prime Minister Ikeda was again chosen to head the government and on December 9, organized his third Cabinet. The Ikeda Administration thus became the second longest regime in the postwar history of Japan. (The longest regime, of course, was the five goverment administration headed by former Prime Minister Shigeru Yoshida.)

6. Political Parties

a. Liberal Democratic Party

Although it has been able to remain in power throughout the greater part of the postwar period, the Liberal-Democratic Party has been constantly beset by internal feuding. Last year was no exception. Fully cognizant of the evils of factionalism, conservative leaders took determined measures in 1963 to eliminate groupings and to bring greater unity to the party, but, unfortunately, they remain very much in existence.

With close to 300 members in the Liberal-Democratic Lower House ranks, it is perhaps inevitable that they should break up into groups. But it is also a fact that factionalism is at once Prime Minister Ikeda's weakness and strength. Rival groupings have all too often tied his hands, preventing him from

taking decisive action. On the other hand, he is able to maintain himself in power by riding atop an uneasy balance among the contending factions.

As the ruling party behind the Ikeda Government, it is outwardly in favor of promoting closer trade ties with Communist China, of normalizing relations with South Korea, and of seeking a compromise on the ratification of the ILO Convention 87. But each one of these policy positions has its factional opponents among the Liberal-Democratic membership. As parties within the single party, these rival forces were at play throughout the year, and they have left the general impression of a political party which considers national interests secondary to factional gains.

b. Socialist Party

The situation within the Japan Socialist Party, however, was not much better during the period under review. After months of intraparty bickering, the leftist anti-leadership faction brought matters to a head at the February, 1964, party convention by refusing to participate in the management of party affairs. By giving up all executive posts to the rightwing leadership group, the left wing faction gave notice it would operate as an Opposition within the party and would contest for party hegemony at the next convention.

It became quite apparent as the year progressed that the Socialist Party was facing a major crisis. The Socialists were faced on one side by the growth of a middle-class mood among one sector of its erstwhile supporters as a result of the continuing economic prosperity, and, on the other side, by the aggressive policy of the Communists who were eating away at their grass-root followers. Potential Socialist supporters at the lower echelons ware also being wooed

by the Soka-Gakkai, a militant religious organization with political ambitions, which has now announced its intention of putting forward 30 candidates for the next Diet election.

The bitter controversy over structural reform in 1962 left wounds which have not healed. More basically, a constant struggle—taking the form of factionalism in its expression within the party—is going on with one group advocating parliamentarianism, seeking a broad popular base, and negating close ties with the Communists, and with the other side demanding more positive action, including resort to revolution, adherence to the class party concept, and promotion of closer ties with the Communists, here and abroad.

These basic ideological differences which were responsible for the secession in October, 1959, of Suehiro Nishio and his rightwing Socialist colleagues to form the Democratic-Socialist Party, still remain today. They were given a new twist and a sense of urgency with the recent vitality shown by the Communist party. For one thing, the Minshu Seinen Domei (Democratic Youth Federation) continued to grow last year and has proved to be a real challenge to the growth of Socialist influence among the young people. For another, despite great differences in the political strength of the two parties as revealed in the number of Diet seats (144 to 5) and popular votes (11.9 millon to 1.6 million), the Socialists have discovered that Communists are far superior in mobilizing their grass-root followers. Joint demonstrations conducted with the Communists on the anti-atomic bomb movement in Hiroshima, Nagasaki and Shizuoka proved this conclusively to the Socialists. The result has been that the Socialists have had to hold separate meetings to prevent the Communists from taking

complete charge of such events. More recently, the Socialists have made known their intention of keeping such movements free of political influence. This is, of course, as it should be, for politics should have no place in this protest against man's inhumanity against man.

c. Communist Party

For the Japan Communist Party, 1963 was a momentous year. As the year progressed the local Communists viewed with increasing concern the progressive alienation between Communist China and the Soviet Union. Wooed by both the Chinese and the Soviets, the Japanese Communists attempted during the first part of the year to remain aloof, but with pressure increasing from Peiping and Moscow, they were forced to make a decision. That step was taken when the Japan Communist Party in October went on record against the Moscow nuclear test ban treaty. It was inevitable in a way that the Japanese Communists should step firmly into the Peiping camp because of the geographic proximity, the cultural and racial ties and the substantial financial assistance they have been receiving over the years from Communist China.

Once the die was cast, the local Communists stepped up their propaganda barrage, especially against the Socialists. It was no accident that the Red Chinese should have early in 1964 issued a statement condemning the Socialist leadership as being ineffectual. In fact, Peiping has apparently ruled out the Socialists as a political bridgehead into Japan and are now trying to establish closer contacts with "friendly" elements within the conservative Liberal-Democratic Party.

One of the strange quirks of this new development

is the Communist role in the abortive general strike which was set for April 17, 1964. Ten days before the scheduled strike, the Communists informed the Socialist and Sohyo organizers they were pulling out. They gave as their reason that the strike would not have popular backing and that Sohyo was ill-prepared. But a more logical explanation may be that Communist China is desirous at the moment of keeping the Ikeda Government, which favors trade with Peiping, in power. A crippling blow against Prime Minister Ikeda at this time might bring forth new conservative leaders who would not be as willing to open up business ties with Communist China.

Events of the past year have thus disclosed a growing rift between the Socialists and the Communists in Japan. In many ways, a parallel can be drawn between this local development and the open break in Sino-Soviet relations.

d. Ultra-right Groups

In reviewing the Japanese political trends during 1963 and early 1964, mention must be made of the growing activities of the ultra-right groups. Numerically, the ultra-rightists are of no consequence, totalling only about 65,000. But since they resort to direct acts of violence, their political significance cannot be ruled out as being inconsequential.

During the past year, ultrarightist fanatics attacked Communist leader Sanzo Nosaka and Prime Minister Ikeda and destroyed by arson the home of Construction Minister Ichiro Kono, an influential conservative leader. As these attacks reveal, the ultrarights struck at both Communists and Liberal-Democrats. Being basically anti-Communist, the rightist attempt on the life of the Communist leader is in character. Actually, it was for the same basic reason

that the conservative leaders were assaulted. Prime Minister Ikeda by advocating trade with Red China and by assuming a "low posture" in dealing with the leftists, and Minister Kono by allegedly being friendly with the Soviet Union were judged to be pro-Communists. At the same time, there is considerable anger against the factionalism and disunity within the Liberal-Democratic Party, which, according to the rightists, prevents the conservative forces from taking a stronger stand against moral corruption and communism and for a return to the "glories" of prewar Japan.

In the course of the year, it has been revealed that the rightists are stepping up their activities with two target dates in mind. One is the 100th anniversary of the 1868 Meiji Restoration which will come in 1968, and the other is the 1970 expiration date of the Japan-U.S. Security Treaty. The ultra-rightist aim will be to bring about a "Showa Restoration," Showa being the name given to the present reign of Emperor Hirohito.

The leftist forces are also placing a great deal of emphasis on the year 1970 when they expect to climax their drive against the conservative influences represented by the Japan-U. S. Security Treaty. The leftists, too, envision that revolutionary forces—much greater than the elements mobilized in the 1960 riots—will be loosed on the nation to bring about a socialist victory.

With both the extremes of the left and the right already planning ahead for their 1970 objectives, the years to come will certainly see them stepping up the tempo of their activities. Since the activities of one side arouses the reaction of the other side, it can be predicted that the Japanese nation in the latter half

of the 1960's will be facing a period of turbulence.

As mentioned at the outset, the year covered by this political review was relatively quiet. It may well be that Japan is passing through a valley of calm from the peak of 1960's violent political explosion and resting, as it were, before another upward surge of violence. But it is precisely at a time such as this that the nation needs statesmen of foresight and wisdom to prepare the proper countermeasures to keep the nation at peace and prosperous, now and in the years ahead. And the most effective step to head off the plans of the extremists will be for Japan's responsible political leaders in both the conservative and progressive camps, to put their houses in order and to apply themselves to the task and responsibility for which they have been chosen. They showed little of this during the past year, but the nation is in urgent and immediate need of intelligent and wise direction—and this, Japan's political leaders must give in the months ahead.

CHAPTER 2

TRENDS IN JAPANESE ECONOMY WITH ESPECIAL REFERENCE TO 1963.

Shinichiro Kanai

THE INCOME-DOUBLING PLAN and THE OPEN ECONOMY

Chief among the complications of the Japanese economic situation of 1963 were the attempts to amend the so-called 'Income Doubling Plan' and the completion of the preparatory moves for the shift to an 'Open Economy'. The aim of the Ikeda policy had been to double incomes within ten years, beginning with 1961—with increases in national production averaging 9% in the first year and then 7.2% annually till 1970. This plan was based upon Japan's high economic growth in the postwar years, especially since 1955, but the plan was no sooner inaugurated than the demand for capital investment and the speedy expansion of factory facilities produced a sudden rise in imports, which led in turn to a deficit in the international account. As a result, the government has had to establish financial control sinces 1961, and thus the balance of payments improved in the beginning of 1962. These controls were partially removed in October 1962, with the result that from 1962 to 1963 Japan's economic prosperity exceeded expectations. However this economic prosprity was accompanied by

a further aggravation of the international account at the end of 1963.

Consumer prices, which had already begun to rise steeply in 1961, rose still higher, and thus it was the main concern of the government to improve the standing of the international accounts and also to stabilize prices. Accordingly, in December 1963 there was a return to the controls of fourteen months before, whilst 'income doubling' had to give way to a policy of 'stable growth'-with the promise of a new Five Year Plan in the fall of 1964.

There has been a marked freeing of trade, the completion of preparations for a formal affiliation with the Organization for Economic Cooperation and Development (OECD), and a decision to switch over to the group of countries embraced by Clause 8 of the International Monetary Fund (IMF)—namely those which make no limitations on international accounts. Also this year travel has been liberalized—together with trade and capital transactions, and the way to an Open Economy prepared.

In such a situation, and in view of the possibility of an increase in international competition, there has been a tendency for business enterprises to amalgamate, and this has been especially true of marine transportation companies. By June 1, 1964 there has also been the merging of three Heavy Industry concerns within the Mitsubishi family. A basic law was also passed to increase the productivity and improve the set-up of smaller and medium-size enterprises.

THE REPORT ON ECONOMIC PLANNING

The following features are emphasized in the report for 1963 of the Economic Planning Bureau :-

(1) The production of minerals rose slowly at first, but, with a quick recovery, the rate of increase from December 1962 to December 1963 was 18.7%. The increase was largely in the area of iron and steel, petroleum products, synthetic fibers and transport machinery, but durable consumer goods such as television sets etc. tailed off because of a dull market.

(2) During the time under recession, the inventory investment which had been severely cut back began to rise again from January to March, with investments by wholesale merchants and retailers leading the way. From April to June investment in machine goods became active, whilst from July to September there was improvement in raw materials, and at the same time there was renewed activity in investory investment in better quality goods.

(3) During the period of recession, investment for equipment in the big private enterprises was low, but even when the period of recession passed, there was no appreciable change in the large enterprises, but there was an active interest in investment in small and medium-sized enterprises. Whilst the investment rate in the big companies with a capital of over 100 million yen ($277,000) was only 1.9% above the 1962 figure, investment in small and medium-sized firms increased by 30%. The equipment investment involved factory-buildings, dormitories and transportation facilities.

(4) There was a rise in consumer propensity. Individual consumption which had increased steadily only declined for four months, but, after the release of financial controls, from February 1963, it was on the increase again. People in the middle classes, particularly were the more lavish spenders-with ' spices ', alcoholic beverages, writing materials, and entertain-

ment as the main items to show increased sales. This was all due to a rise in personal income.

(5) The increase in bank loans was also marked, and a token of the return to prosperity. The sums loaned in the period April to September, 1963, when compared with 1962, show an increase of 50.8%. The demand was particularly strong among the medium class enterprises, although the bigger enterprises, too, increased their loans mainly through direct bank activity, as they prepared for another period of monetary control, thereby increasing their indebtedness and strengthening the liquidity of their assets.

The annual average of economic growth between the period 1955 to 1961 was 10.8%, but the total investment growth in 1963 was 8.2%, despite an expected 13%, and the expected growth rate for 1964 is 7%.

DEFICIT IN INTERNATIONAL ACCOUNTS

Despite the steady growth in Japanese economy at large, the international account has shown considerable insecurity. A credit balance in April 1963 of $8,800,000,000 changed to a deficit of $99,000,000 by December, and the deficit will be $150,000,000 in 1964. The reason for the deficit was a sudden rise in imports, for though there was an increase in exports of 10% over the 1962 figure, imports rose steeply. There was first of all a demand for steel, coal and kerosene to meet the industrial needs; then, for wheat in the light of a 55% decrease in home-produced barley; and third, there was the problem of increased sugar prices on the world market.

There was also an increased deficit of 8% on external trade accounts, reaching a total of $250,000,000

due mainly to the lack of an adequate Japanese cargo fleet. One may mention, too, the payments for technical aid, patents etc.

A third major cause of the deficit was the unsettled character of the capital accounts. The inflow of foreign investment capital had been in part influenced by the note sent to Congress in the U.S.A. on July 18, 1963, which forbade the publishing of bonds on the American market.

As corrective measures the government planned (a) a tax system to promote exports; (b) to use home-products in government and public offices; (c) to raise the tonnage taxation on foreign ships and raise pilotage dues; (d) to use Japanese tankers for the importation of wheat; (e) to remove tax-exemptions for foreigners on food and drink; and (f) to tax Japanese travelers on foreign trips. Such steps, however, do little more than touch on the problems, and the basic need is the promotion of a stable growth of the national economy, coupled with strengthened international competition.

RISE IN CONSUMER PRICES

The rise in consumer prices became a political issue at the time of the general election for the Diet in 1963. Fixing the price index at 100 in 1960, by November 1963 the figure was 121.8 in all the cities, the rise being 7.5% as compared with the previous year. The govenment reckoned that the rise in 1963 would be 7%. The main commodiies involved in the rise were agricultural and marine products, service fees, and the manufactured goods of medium sized enterprises that were influenced by the rise in labor costs. Because of the distorted approach to ' high e-

conomic growth', the smaller and medium-sized enterprises could not cope with the new demand for man power, being behindhand in their economic development. In December 6, 1963 the government published its interim report on the 'Income-Doubling Plan', which sought to deal with the rise in prices. It suggested corrections for the lag in agriculture, and for low production in the smaller enterprises, and the repletion of social capital (in the matter of road, harbor and railway construction).

Apart from a Five Year Plan, there were suggestions for a Twenty Year and a Ten Year period. The Plans proposed (1) the maintenance of a high and stable economic growth: (2) the increase of exports through an adequte flow of labor and an adjustment of the supply of capital etc. The emphasis was general efficiency!

MOVE TO OPEN ECONOMY

With preparations for the move to the Open Economy system duly completed in 1963, in spring 1964 the actual shift began, and the liberalization rate with respect to Japanese goods came to 90%. At the same time external contracts for technical aid, special charter ships, general external trade transactions and monetary transactions were liberalized in the main. Also the foreign exchange budget system was abolished and freedom of travel granted.

With the exception of some special items, Japanese industry and enterprise was now in open competition with foreign firms. It is to be hoped that the steps taken to strengthen Japan's internal economy will assist her in international trade competition, and that this, in turn, will have a beneficial effect on international economy.

RE-ESTABLISHMENT OF SMALL AND MEDIUM SIZED ENTERPRISES

The expanding Japanese economy had intensified the contract between the bigger and smaller concerns, both in the rate of investment and in the productive capacity. Labor tends to drift to the bigger concerns, and wage rates in the smaller concerns are lower. Investment for equipment also comes into the hands of the bigger enterprises. As a result it was of vital importance that the small and medium-sized enterprises receive investment for modernization. Various aids and tax exemptions only helped a proportion and a special feature of the period under consideration has been the large number of bankruptcy cases amongst the smaller concerns.

Now about 99% of Japanese firms belong to the category of small and medium-sized enterprises—with fewer than 300 employees each, and more than half of these concerns act as sub-contractors to the big enterprises. They suffer on two accounts. They are somewhat dominated by the big enterprises, and they have too competitive a market among themselves. Their existence has been unstable for some time, and, by comparison with the large firms, conditions are bad and wages low. With labor shortages, however, the smaller enterprises have had to hike up wage rates, and improved technique are beginning to be developed among them.

The government plan aims to rehabilitate them under a 'new industry system' which correlates them with the bigger enterprise, all forming a pyramid-like structure. The firms which cannot meet the requir-

ments have to go bankrupt. The high growth policy has brought some balance of payments between large and smaller enterprises, but it has also intensified competition.

LABOR PROBLEMS

With economic growth there has been a corresponding growth in jobs available. The labor force in such primary industries as agriculture and fisheries has become extremely small, but there has been a rapid increase in the secondary and tertiary industries. From 1962 to 1963 the increase of the labor force in the construction industry was 17.7%, in the wholesale and retail industry 11.1%, and 2.6% in manufacturing. The mining industry showed a decrease of 16.6% as compared with 1962. There was also a decrease of those employed in large enterprises.

In prewar and wartime Japan the workers had been overworked and had operated at a distinct disadvantage, but the situation has now radically changed, as labor shortage has become a serious problem. There is still great discrimination as between university graduates and graduates from high or middle Schools, and the latter still experience some of the old oppressiveness. The reason is that wages are determined not by the technical know-how or the kind of work, but the school from which an employee graduated and by his age or working experience. As wages increase with length of service, younger laborers are paid less, and the demand for laborers of this kind was 2.6 times the supply. It is still difficult, however, to find work for the middle-age or older age groups, and the government has accordingly begun to employ older people. To solve the labor shortages the government

is also planning to make manpower more mobile and to change the present basis of long-term or life-time employment, so that manpower can be more effectively used.

So far as wages are concerned, graduates of the middle schools had a starting salary of 9480 Yen (about $27) and high school graduates one of 12,800 Yen (about $36). A rise of 11% and respectively took place in 1963 and a similar rise is expected in 1964. The smaller enterprises paid, if anything a much higher starting salary to secure labor. Average salary rates are still lower in Japan than most advanced nations, but it is difficult to make exact comparisons. Japanese laborers look for the same remuneration as laborers in Europe, and low rates are contrasted with the economic status of the enterprises. The Sanction of Clause 87 of the ILO convention is related to this problem.

The young are also critical of the old basis of remuneration which goes by years of service rather than technical abiblity and they call for equal pay for equal work.

CONCLUSION

There have been other effects from the rapid growth in the Japanese economy. One of the most serious is the decrease in the agricultural population. It is said that the only workers on the farms are women and children. Increase in crops is due to mechanization, but there is insufficient appreciation in rural values, and the gap between agricultural and industrial workers is so great that the population cannot be economically assimilated. The rise in the price of agricultural products is due to the gap between the general

growth of income and the ability of agriculture to raise its productive power.

One may refer, too, to the relation between employers and employees. In 1963 there were 365 labor union organizations with over nine million members. The postwar development here has been incredible, and Japan is now on a par with the advanced countries. Of the members, however, 88% belong to the big enterprises and establishment organizations. There have been demands for higher wages to reach European standards, and for shorter working hours. One should notice that Sohyo (the largest Union) is seeking earnestly to organize unions within the small and medium-sized firms.

We are seeking to catch up with Western European standards, but need to eradicate the confusion brought about by the recent rapid growth. On the one hand, we need to increase exports and investment, and, on the other hand, we need the repletion of social capital in terms of roads, railways, harbors, and housing, together with improvments in agricultural productivity and in the small enterprises. One may point, too, to the need of some form of social security, and growth in educational institutions, and institutions for the welfare of laborers and the impoverished.

The national budget of 3200 billion yen (about $8,960,000,000) shows a rise of 14% in 1963, and the plan for financial investment at 1340 billion yen (about $3,750,000,000) shows an increase of 29.8%. This is the largest budget in Japanese history, and reflects the present standing of Japanese economy. Whilst the course is a zig-zag one, it would not be wrong to assert that the Japanese economy is steadily advancing.

CHAPTER 3

CHANGING TRENDS IN THE WITNESS OF THE CHURCH IN POST-WAR JAPAN.*

Masao Takenaka.

Some Basic Considerations

There are two basic approaches in the consideration of post-war questions. The one is concerned with practical development, and the other with critical apprizement. To deal first with practical development—in the years since the war there have been tremendous changes both in the church and in society as a whole. To turn to the rural society for an illustration, one may say that the Agrarian Reform was the most radical piece of legislation under the Occupation. The straw roof gives place to the tile, and the 'good harvest' which formerly was a rarity, is now commonplace. When I was at Union Theological Seminary in New York, I spoke with friends about the problems relating to Japanese rural society, and they made the suggestion that Japanese agriculture should be mechanized in order to increase productivity, but this was almost unthinkable for the Japanese then. But now tractors produced by the industrious and skilful Japanese are in use in various places, though at the time—in 1950—it was even beyond the prediction of many Japanese agricultural experts. From now on Japanese agricultural productivity will be further improved with increased mechanization and an increased use of fertilizers. As a result, the surplus labor force has been

*Translated from a paper read at a Kyodan-related Conference on Social Questions, held in July 1962.

able to move from the country to the town, and the new problem in Japan is how this shifted labor force is going to add to Japan's productivity.

Japan's development during the past seventeen years has not been without its occasional recessions. There has always been the upward thrust, but, rather than a staircase, the zig-zag track of a train ascending a mountain would describe the development.

A good example of how things have developed is the matter of the Emperor's status, Although the Emperor. . . was declared to be human, he is not the same as an ordinary man, and so the reverse course away from the human can be said to be involved. A Burmese Doctor, participating in a Japanese Speech Contest, appeared on T.V. and made the following criticism of the Japanese: 'A Japanese is very correct in his procedure, and even in the midst of a busy society, when he greets anyone in the street, he will turn about and bow repeatedly. In Burma, apart from a king or a state guest, such a greeting would not occur. However, when an important decision is to be made, Japanese demonstrate the same politeness, and, as a result, no decision is reached, or, at best, it is ambiguous.'

But now to turn to the church—Like society in general, the Church's development has followed a zig-zag track. It is for this reason particularly that the missionary in Japan needs patience. Otis Cary, the author of the two-volume history on Christianity in Japan, engaged in evangelism, whilst teaching English at the school set up by the Daimyo of Okayama, and, in his report to the American Board, wrote: 'In Japan, if you are in a hurry, you must go a round about way. As a Japanese proverb puts it, it is important to do what may seem to be unimportant.'

What he wrote does not only apply to foreigners, as Japanese also try to settle problems in a hurry. Society, however, will not accept such a procedure, and with the passage of time, people lose heart. Because of this distinctively Japanese characteristic, being in the church as well, it is necessary to take one's time and plod on a step at a time. There is no blueprint for a speedy improvement in the church: like a mountain-climber, one must plod on step by step.

To turn to the second approach - A tendency to be critical is rooted deep in the Japanese character. Criticism is necessary, but it should be constructive. Instead of seeking to trip up somebody with negative criticism, whilst recognizing the defects in others, we should seek to give an evaluation of the situation which is constructive, and in mutual and intimate interdependence seek the attaining of a common goal. This means that, in looking at Japan's post-war history I must not only criticize, but give a constructive evaluation through the eyes of faith.

Through the scriptures we have come to know that, in the midst of human pain and anguish, or amid social injustice, evil, impurity and failure, God is at work redemptively, and through the revelation in Christ we know that God is at work in this world's history, and we can accordingly look at history with appreciation. At the same time, in our evaluation of man, whilst being aware of human sinfulness, we are also aware that it is to such earthen vessls that the gifts of God's grace have been given.

In dealing with the post-war history of the Church I should like to make four divisions.

I. Tho period of restoration (1945-1950)

During this era of social confusion, the black market and inadequate rations, the Church (sc. the Kyodan) through the instrumentality of the Inter-Board Committee for Christian Work in Japan put its main effort into the restoration of the burnt-out churches. Out of 457 which had been destroyed 242 were restored. At the same time the churches planned an evangelistic movement to preach the Gospel to those caught in the post-war spiritual vacuum. In 1946 the 'Christian Movement for the Construction of a New Japan' was inaugurated with the aim of winning three million souls. At that time, too, Christianity, under the occupation of the victorious American forces, faced a favorable opportunity, which was like an incoming tide. Following the tendency of the time large numbers of people, full of expectation and curiosity, knocked at the doors of the Church, but the Church, which could do little more than tackle its own restoration and launch the evangelistic compaign, did not have sufficient strength to answer their expectations, and people did not become added to the Church in great numbers. A number of questions are involved here, but I should like to make four points:-

(1) The churches, in the war-time loss of personnel and buildings, had suffered a deep injury, and were exercising all their strength in the work of restoration. So far as society was concerned, the churches could do little more than re-establish their organizational identity.

(2) There had been problems with the establishment of the Kyodan from the start. There had previously been a voluntary movement within the

churches, which had unity as its goal, and a united church was the fruition of that movement, but it is still an unquestionable fact that the actual constituting of the Kyodan as a United Church was the result of war-time, national demands, and particularly the law governing religious associations. As a result, at the end of the war, the Kyodan, far from being able to promote its work outside the church, was immediately confronted with the problem of dissolution or secession within the church.

(3) There was no clear theological approach to social questions. Up to this time the people who had emphasized social work represented a liberal standpoint. The people concerned for ethics followed a pietistic, individualistic ethic, whilst those with a real depth in the understanding of the Gospel were unable to reach a theological understanding in relation to society. The Pastor Akaiwa affair is a case in point. He emphasized a dualistic standpoint, making a sharp distinction between faith and society. Faith was possible because of the grace of God, and its content was made manifest throught the revelation in Jesus Christ, but society was understood as something dependent upon our reason, and so social activity was held to belong to the sphere of sociology. (The consequence was that, theologically, he would follow Karl Barth, but, sociologically, his guide would be Karl Marx!)

(4) The fact that, after the war, church reconstruction was too lightly considered is distasteful to us, and even today it is a problem that must be carefully considered. When one customarily uses the word *re*-construction or *re*-habilitation, the *re-* means that one must ***once again*** build upon some foundation, but what we really needed to think about much more seriously was the nature of the base upon which we

were to *re*-build. Immediately after the war what we should have done was to exercise ourselves to discover exactly the extent to which we had parted from the true form of the Church during the years before and during the war. Today, after 17 years, we have come to the question of 'constitutional reform', but would it not have been advisable for the church immediately after the war to have made all haste to make a new start, based upon repentance and stringent self-criticism? Was it not then our duty to consider the question of responsibility for the war, a clear attitude with respect to the status of the Emperor, our economic relationship with the Church overseas etc.? The Church in its pain could have shared in the public anguish and served the public, fully conscious of its witness.

II. The Period of Internal Formation in the Kyodan (1950-1954).

To look first at the external situation—The Korean War was in progress—a time when post-war idealistic pacificism was encountering severe shaking, and when Japanese independence from Occupation policies manifested itself in a form of reaction. During this period the Church had no immediate relationship with society, and some of the Church's internal problems came to a head. I should like to make four points with regard to relationships between Church and Society at this period :-

(1) The Church, in its attempt to attain internal completeness, was confronting denominational problems and also problems of secession. These denominational problems reached their peak in 1950, and a report was put out at the 6th. General Conference of the Kyodan. As a result, in place of a further dismantl-

ing process, what remained of the Kyodan became one, and walked in the direction of a true 'church' formation. The practical manifestation was the 1954 decision on a 'Confession of Faith' and 'Principles for Life'. It is at this point that one can see the United Church founded not by some external directive, but on the basis of an internal proclamation of faith.

(2) There was an advance in theological enquiry within the Church, and in 1950 a Study Conference on Social Matters took place at Gotemba, which laid down a theological basis for the approach to the confused state of social problems. In place of individualistic piety or idealistic activism which split up church and society, and tended in a dualistic direction, it was understood that God, as revealed in Jesus Christ, is both Creator of the world and Redeemer of all mankind, and is working within today's society through the Holy Spirit. Accordingly the Church is to witness to God's work in society and to serve society, and this social responsibility is subsumed within theology.

Subsequently the Kyodan was able to push on to social activity, setting up a Study Commission for Social Problems, and came to the point of making public statements, as occasion arose, with regard to questions of peace, labour union activities, social security etc. It should be noted, however, that such statements were not directed so much to society as to the church, being in the nature of didactic utterances for the church. None the less, as in the case of other matters, too, due to the faulty character of communication within the Church, there was no deep consciousness of its significance within the Church as a whole. In 1954, the 'Confession of Faith' was determined, but one should note that to the eschatolo-

gical expression of the faith there was added a clause which called for a practical approach to society. At the same time, in the 'Principles for Life,' there was precise emphasis on responsibility with regard to justice and love in society and international peace and order.

(3) The organizations for evangelism were set up after a variety of patterns. Before the war there had been emphasis on 'rural and other forms of evangelism', but at this time 'occupational evangelism' was newly tackled. Up to this time evangelism had been thought of in relation to its object—whether the youth or the women's division—and the methods used had involved the use of audio-visual aids, home visitation, etc. 'Occupational evangelism', was to differ widely from these, both in terms of objective and methodology. The Christian is to bear witness at the place of his occupation. At the beginning 'occupational evangelism' started with Bible Study groups at the place of work, but in its development it has also come to deal with the way a Christian lives, serves and witnesses in the place at which he works.

(4) At this time the over-all membership of the Kyodan went into decline. As compared with the immediate post-war period, apart from the drop in membership due to secession, one cannot but notice the tremendous drop in the number or baptisms. To look at the statistics:- In 1949 the baptisms numbered 14,052, but in 1957 the figure was 7,928. In a mere eight years the number of baptisms had dropped about 44%. If one takes Church attendance and baptisms in 1948 as 100%, in 1955 attendances were 126%, but baptisms 69%. (The decrease in the number of baptisms, though regrettable, was by no means as great as might appear. Moreover the same pheno-

menon occurred in a number of other denominations. For example, the Church of the Nazarene experienced a drop of about 49% in the same period, while the Reformed Church had a decrease of 12% for these years. The Free Methodist Church experienced a decrease of approximately 40% between 1954 and 1957. Furthermore, during this period of eight years (1949-57), some thirteen denominational groups, with a total of about 300 churches, seceded from the United Church. These secessions obviously contributed to the 44% decrease in the number of baptisms to the United Church, which is not significantly greater than some of the other denominations. *Edit.*) When the post-war rising-tide of occupational policy gave place to the returning tide, anti-Christianity was one of the manifestations of anti-Americanism.

Such events as the affair over the Nuclear Tests were also a deep cause of the lack of confidence towards Christian countries. The Church in its decline was not adequate for the situation, and, as in the post-war period it had not been able to cope with those who pressed into the churches, so now this period was one confined to inner church activities, the strengthening of its Confession of Faith and the formation of a theological approach towards society.

During this period there was the 'Five Year Evangelistic Plan', which had as its chief aim the bringing of all Japan into the Church, but in actual fact all that one can say of it is that it resulted in the strengthening of the structure and life of the Church.

III. The Period up to the Missionary Centenary (1954-1959)

This was the period when the Centenary was empha-

sized on all sides, and I should like to make four points about this period as well :-

(1) Despite the Five Year Plan and the subsequent Centenary Evangelism, the statistical falling-away intensified, and the era was one of decline. An illustration of this is the Church School. In 1952 pupils numbered 140,000, but in 1958 the number had shrunk to 90,000. Despite the lavish use of money on Crusades, the actual situation was that the falling-off was in no way impeded. We are gradually growing conscious of the need for the Kyodan, which has had the anguish of witnessing such a decline to investigate thoroughly the causes of that decline.

(2) The organization of the Kyodan was gradually fixed. A Research Institute on the Mission of the Church was established, and five divisions—theology, evangelism, education, social matters, and international affairs—was set up. In was inadequate, but the fact that it did assemble materials, and steps had been taken to organize the Institute, was itself indicative of the fact that the Kyodan recognized the need for investigating its activities.

(3) Together with advance in industrial society, from 1954 'occupational' evangelism was initiated. Despite the use of the word ' occupational ', doctors teachers and ' salary men ' predominated. In that context a question that the Church must consciously consider in its function *qua* neighbor is that of organized labor. It is not a matter of adopting a flattering attitude towards labor, but of sharing the burden and witnessing to them of the justice and love that there are in Christ. In addition the Church must exert its strength to restore the dignity of their human nature. The Committee for ' occupational evangelism ' in 1958 put out ' The Working Man ', and amidst toil it con-

tinues today to be put out, and, in appraisal it can be said that the Church thus provides a place for conversation in the midst of silence in the mutual consideration of the problems of society and the laborer.

(4) This point has some connection with the next period, but in the matter of the Anti-Violence Law* and the Security Pact* etc., which were national movements and piled up into a whole series of social demonstrations, the Church took a fairly positive standpoint both in what it said to society and in its actual activity.

These affairs raised a whole variety of problems and a certain measure of friction, but they caused us to give due time to reflection and constructive investigation, for the Church must consider how it is to be loyal to Christ and yet work effectively for society. In 1958, "The Christian's Guide for Social action" was formulated by the United Church. The Keynote of this affirmation is that "Christians as new men in Christ are able with hope and courage to stand up against the power of evil of this world and the threat of death. . ." The first section of the Guide reveals how completely the sense of social responsibility of the church is rooted in deep theological conviction: "The Christian's action in society is that of one who serves God the Creator of heaven and earth, the Heavenly Father who revealed himself in Christ. . . Man the creature can know the meaning of history and rightly participate in the processes of history only as one who knows God, loves God and serves God. When he forgets these things he becomes the enemy of God

*The allusion is to the unrest caused by the proposed 'Anti-Violence Measure', which seemed to threaten the freedom of the people, and to the revision of the Security Pact with the U. S. A. (*Ed.*)

and invites social disorder. . . In all his earthly ethical action the Christian is aware of the limitations of human action and must resolutely separate himself from illusions like those of idealistic ethics which dreams of a kingdom of human moral perfection and seeks it in the direction of humanistic social achievement. However, rejoicing that God deigns to use even sinful men as His instruments, we do not retreat from historical realities, filled as they are with suffering and dispair, but, looking forward to the time when our Lord will come again in glory according to His promise, as Judge and King, to perfect all things, we enter into these realities in Christ. . . . Man's justification is by faith alone, never by works. However, the faith on which grace is bestowed unceasingly demands works of love."

IV. The present stage (Since 1960)

The present stage hardly belongs to the realm of historical investigation, and is more the preserve of the future, but one can use the current terminology of the Kyodan and speak of ' the constitutional reform of the Church '. As I said at the very beginning, the track we are following is a zig-zag one, and it is likely to continue so, with the result that our work calls for patience. What, then, is it important for us to keep in mind?

(1) In speaking of ' constitutional reform ', up till now, in the face of a demonstrated concern over quantity, the emphasis has been laid on quality. This, however, does not involve an underestimate of quantity. The Church in Japan is a minority, but, qua a minority, there is need to consider the qualitative character of the course it is to follow. It is not our

vocation to be a minority which drags along behind society; the Church is called to be a minority which makes known its true form in accordance with God's Word, and which, as a forgiven group of people, fulfils its creative function within society.

(2) Involved in our understanding of society is the place where the revelation given in Christ is operative. Not only is there much confusion and injustice in Japan and the world; they are also the place where God's redemption is wrought out, the place where God's work is accomplished. From this standpoint we must make a situational analysis of Japan in the light of our Christian faith, and we need to understand what God is meaning to do in Japan. That is not simply the role of the pastor or the sociologist; it is the role all must take. In 1 Corinthians 14, we read that the brethren in the early Church joined together in their hymns of praise, in hearing the Word, and in instruction, but then we have the words: 'If someone sitting in his place receives a revelation, let the first speaker stop' (1 Corinthians 14:30). If the Kyodan were to follow this injunction, in place of a piece-meal division of society, ministry, evangelism, mission study etc., one would hope for a concentration of our work.

(3) When one asserts that it is not clear what the Church's authority is and what mode of activity it is to engage in, when it speaks to society, the Church's voice on social problems becomes hesitant. But when the Church engages in activity, even though it is able to speak only at different levels, the obligation to speak remains. The Church does not have only one way of speaking. I think it necessary that an untrammelled freedom be demonstrated within the Church. Particularly in the Church, when there is division else-

where, it ought to be possible to learn together and talk together without creating division. It is wrong, however, to say that only when the whole body of the Church has achieved unity, should it speak.

(4) Finally, in the midst of a society which experiences violent change, and in an age when we must ascertain our nation's future and proceed along that future, apart from the unconcern of the intellectuals, one must fear a lapse into something resembling apathy. Particularly after the Security Pact affair, were not all looking to the method of the professional wrestler rather than to the method of Diet debate? The pattern of the wrestling bout in its application to parliamentary procedure has not been removed. It is precisely in such a situation that the Church must proceed, taking the form in Christ of a humanity which bears true, social responsibility. We are to make use of the gifts, man-power and organization that has been bestowed upon us, and work for the growth of the Church, and seek to fulfil the Church's task in the world: (Matthew 28 : 19-20).

CHAPTER 4

CURRENT THOUGHT IN JAPAN

Masatoshi Matsushita

What do we mean by 'Current Thought'?

I do not really know whether there is such a thing as 'current thought' in Japan. It is more likely that we shall find current ideas or a variety of streams of thought, some of which will be deeply founded and others ill founded. Certain ideas will gain in popularity, but that will not preserve them from superficiality, whereas others, though apparently unpopular and regarded as defunct in some areas, may be very influential and determinative in our national destiny. It is, accordingly, difficult to determine what is truly significant. Thoughts which are popular in the journals may be or may not be important.

Japanese journalism is always interested in something new—but that 'something new' is not usually some newly born thought or philosophy, but rather some new importation. To give an illustration—Existentialist thinking is not necessarily new, for it occurs in both Christianity and Buddhism, and yet, for the journalists, it is the 'commodity' imported from France. In its interpretation of humanity, existentialism can be said to have lasting significance, and it is this aspect which is embodied within Christian thought, but the 'existentialism' of the journalists is a passing whim and hardly important and, in actual fact, we may say that the 'phase of existentialism' is already a thing of the past.

The answer of the intelligentsia.

Some ' experts ' on the subject of ' current thought ', if invited to write an article of this kind, would most likely have checked the back numbers of *Chuōkoron* (the Central Review) and Sekai (the World). These two monthly journals possess high prestige, and represent largely the standpoint of the intelligentsia. Our ' experts ' would have read all the important articles and then made an analytical comparison, and then been in a position to make some conclusions as to the general tendency of current thought. Such a survey might claim to be ' objective ' or ' scientific ', but I personally would query the value of such a survey. The reason is that I question the true importance of these journals. Admittedly they represent the thought or mental attitude of the intelligentsia, but is the thinking of the intelligentsia truly important ? It would seem to be negative, sentimental and destructive—the result of a vague mood rather than of hard thinking. One characteristic of the Japanese intellectual is that he is always against the Government. He is always anti-nationalistic—' international ', but with an internationalism that is always partial. In conflicts between the West and the Communist world they have mechanically taken the side of the latter. It is not that they are Communists, for they have no party membership. They would claim to be ' neutralist ', and for a long time Nehru was their hero and India was their ' Kingdom of Heaven '. But now that the age of Nehru is past, both Nehru and India are conveniently forgotten. Where difficulties arise, they escape their dilemma by ignoring it.

Let me give Professor Ikutaro Shimizu (of Gaku-

shuin University) as an example of mutability within the ranks of the intelligentsia. (Incidentally, he is one whose articles often appear in Chuōkoron, Sekai and other journals of "High prestige".) He was a liberal before the war, and a nationalist during the war. Immediately after the war he became a pragmatist of the American type, but then adopted a Marxist standpoint and maintained that position for some time. Recently he has begin to criticize Marxism, and one may well ask what the next move will be! I am of the opinion that such favorite sons of our Japanese journalism are not really important in determining national destiny.

I would go so far as to say that the articles in such journals are little more than commodities which fit the peculiar taste of our intelligentsia. One may well query the advisability of using the word 'thought' with regard to their products. It would be more appropriate to classify them with cosmetics, popular songs or fashionable designs!

May I suggest that the dilettante character of what our intelligentsia produce is conditioned by the peculiarities of Japanese politics and economy? Politics are largely in the control of reactionaries, radicals or unthinking liberals. They are experts in the game of politics, but have no fundamental political philosophy. They accordingly have little to interest the intelligentsia. Japanese economy has grown and is still growing, but the expansion is due to the businessman and the industrialist, and the politician and the intelligentsia have done little to contribute. It has been possible because of inborn intelligence and industriousness amongst the Japanese. The intelligentsia are, accordingly, in a class by themselves and have nothing constructive to offer because of the very in-between charac-

ter of their position in society. The result is often a mere negative criticism—the criticism that is derived from non-involvement.

I have spoken as if the intelligentsia were a group, but it would be a mistake to fail to recognize that, qua individuals, they may have much to offer of a constructive or practical nature. Many of them, individually, would characterize the distinctive industriousness of the Japanese. I would suggest that, as a group, their influence is extremely negative, but that they have something to offer, when freed from the group.

By 'current thought' I would seek to define not some type of thinking, which may be clear or vague, lasting or temporarily influential or non-influential, but rather that type of thinking which either determines or, at least exercises a great influence on the destiny of the nation.

The place of Nationalism

Following my definition of 'thought' as that which greatly affects the destiny of the nation, I would say that 'nationalism' exercises a very powerful influence. By this I do not necessarily mean a rebirth of Fascist or Nazi ideology, although one cannot rule out the possibility of such a resurgence whether here in Japan or elsewhere in the world. There is probably more danger of such a drift here in Japan than in America or England, but Japan is perhaps no further on such a road than France or Italy. The correct antidote to an extreme nationalism would not be an anti-nationalism, but a healthy regard for the importance of the nation, where dangerous extremes could be naturally eliminated.

There are some organizations of extreme nationalism which openly advocate violence, and one such group is held by many to be responsible for the assassination of Mr. Inajiro Asanuma, the former head of the Socialist Party. Its head, Mr. Akao, would deny responsibility for the crime, but both he and other leaders frankly admired the 'courage' and 'patriotism' of Yamaguchi, the assassin. Whilst the nationalist group may not be legally involved; it is ideologically involved. There are perhaps five or six organizations which foster an extreme nationalism, and there is always the possibility that young men of twisted judgement may try dangerous and desperate methods.

The extreme right does not limit its attacks to the leftist groups. Liberals and conservatives are far more frequently their victims. The logic seems to be that liberal and conservative politicians are too *laisser faire* in their attitude to the left, and so deserve punishment. Whilst admitting both actual and potential threats from the ultra-nationalists, I would suggest that we must not over-exaggerate their power and influence. Today they are not numerous and they have no important sponsors. We are very conscious that the nationalists were responsible for leading the country to war, but they then had the strong support of the army. It was the taxpayer who then financed the sponsors of the ultra-nationalist movement.

But that army no longer exists, and the National Defence Force is very different from the old army. It is theoretically possible that the present National Defence Force could take the place of the old and strong army, and because of the possibility we must be on our guard. Our protection would be, I feel, to develop a sane nationalism and to bar the army from influence in politics. In other words, we must

ensure that there is no situation arising, where the Defence Force would feel that it must 'make a stand".

A 'moderate' Nationalism

In speaking of 'nationalism' I have so far dealt only with its extreme manifestations. I have not meant to emphasise so much its importance as its limitations, and it should be sharply distinguished from a more moderate and representative nationalism. This latter is not really nationalism at all in an ideological sense—nor yet is it organizational. It exists as a basic mood—a more or less unconscious belief or, at times, a common sense attitude.

The reason why the Liberal-Democratic Party is able to maintain its strong majority in the Diet is because of its mildly nationalist standpoint. People do not vote so much for the party as for the mild and common sense nationalism which it seems to favor. As a party, the Liberal-Democrats are disliked because of their corruptness and inefficiency, but the only alternative would be to vote for the Socialists, and their platform, being anti-nationalist, is not generally acceptable. There are those (and especially amongst the younger groups) who vote for the Socialists, even though they do not believe in socialism. They do so, because they cannot in good conscience support the Liberal-Democrats. This standpoint is understandable, because the professional politicians of the party in power are, at best, second-class. They are powerful, but they are not respected. They can exercise power, but have little moral influence. It would be my opinion that 70% of the voters for the Liberal-Democrats do not really support the party, but are in favour of a mildly nationalistic policy, and that the same

would be true of 50% of those who cast a vote for the Socialists. In other words, there is no party which truly represents the feelings of the voter, and their votes are accordingly divided between the Liberal-Democrats and the Socialists. There is, of course, the Social Democratic party, which is distinctly anti-communist. In this sense, it can be said to be concerned with national interest, and it has the support of the second largest federation of Labor Unions. Its present membership in the Diet is 23, and there is some possibility that it will increase its membership to 40 or 50. It will never, however, become, a majority party, and the reason is that its leadership is drawn from the intelligentsia who have no strong national background. Its ideas and policies are mostly of foreign origin, and it is too much afraid of being regarded as ' nationalistic '. It can only be a minority, because *no party or system of thought can be influential in Japan, unless it be influenced by a natural ' nationalism '. It must be recognized as Japanese, and not an importation.*

The significance of the ' New Religions '.

It may seem strange to include the so-called ' New Religions ' within a survey of ' current thought ', for there are many who would ignore them whether amongst the ranks of the University professors or amongst the Christians. To ignore them, because they are ' distasteful ' is to seek to escape from reality, for whether they be attractive or not, whether it be fortunate or unfortunate, the ' new religions ' do exist, and they constitute a strong and growing influence in Japanese thinking today. We cannot afford to ignore

them.

To define a 'new religion' as a religious organization which is registered within the Federation of the New Religions would be an oversimplification and unrealistic, for such a definition would rule out Soka Gakkai, the most powerful and aggressive of the new movements. The latter would claim that the Nichiren Sho sect, which it supports, embraces the only true religion, and that all others are false and detrimental to Japan's well-being. It will not, therefore, cooperate, and so could hardly be incorporated in any Federation. Its precise membership is uncertain, but it may be approaching the eight million mark.*

The largest organization within the Federation of the New Religions is Rissho Kosei Kai with a membership of upwards of two million, whilst Perfect Liberty Kyodan (commonly called P. L.) claims one million, three hundred thousand. Sekai Kyusei Kyo would claim close to half a million. The Federation includes about 70 organizations-with a total membership of upwards of five million. If one were to omit membership of the one-time Shinto Sects, 'New Religions' would account for some 13-14 million, but from a practical point of of view one must include older movements such as Tenrikyo (with over two million members) and Konkokyo. Along with the 'New Religions' we should also include some new Shinto and Buddhist sects which are revolting against the old tradition. For example, Kodo Kyodan is nominally a part of the Tendai Sect of Buddhism, but is tantamount to a new sect. Seicho no Ie first insisted that it was not a religion, but a positivist approach to ethics, but now it is registered as a religious corpora-

* See the article on the Religious World for the statistics of this movement. (*Ed.*)

tion.

There is at least one more powerful thought-group which claims not to be a religion, so that anyone, Christian, Buddhist or Shintoist, can belong. It is called Jissen Rinri Koseikai, and claims one million and three hundred thousand.

If one were to take all such groups into consideration, it could be estimated that 25 million (over one quarter of the pepulation of Japan) are involved in their thinking. It is true that there is little co-operation between them of a deep nature, since each wishes jealously to guard its own interests—but there are common traits within them all, to which I would like to refer :-

(1) They were born in Japan, but they all claim to be world religions and are eager to propagate their 'gospels' in other lands;

(2) They are activistic and enthusiastic;

(3) They all advocate a spirit of service, and actually practice it;

(4) *They are all* (with the possible exception of Soka Gakkai) *moderately nationalistic.*

It is in this last-named trait, that they participate in the general, unarticulated feeling of the Japanese. They differ amongst themselves in their particular items of belief, but their *Japanese* character is unmistakable.

There is no way of predicting whether the 'new religions' will grow or decline. It is probable that some will grow and others decline, and that other movements will come into existence. I would be bold enough to predict that in the next ten years the numbers will grow to almost fifty million.

An interesting and almost ironical feature of these

new movements is that they largely borrow from Christianity—not only in matters of doctrine, but (more particularly) in practice also. They all teach and practice unselfish devotion and sacrifice; they all teach the value of the individual; they all emphasize international friendship and peace. In terms of practice, one may at times query whether they are not more Christian than some so-called Christians. They have certainly done something towards raising moral standards and promoting general happiness.

The intelligentsia look down upon them as superstitions, but there is much subjective thinking in the definition of what is and what is not a 'superstition'. From the standpoint of science, many were somewhat irrational in their approach to life, but many now attain some modernity and a scientific outlook—with first-class hospitals and universities. They are good organizers and they know how to utilize personnel.

The place of Communism.

I would not wish to underestimate the power of communism in Japan. The Japanese Communist Party is well organized and is very aggressive, but its membership is less than one hundred thousand, and there is no startling growth evident. Unless Japan is conquered by a Communist power, it would seem unlikely that Japan will go communist—and that, once again, is due to the un-Japanese character of communistic ideology.

Outsiders wonder at the rapid modernization of Japan over the past one hundred years. Japan is a modern country, but Japan is still oriental at heart. The elan vital of Japan has not much changed. Christ-

ianity has come to Japan, but Japan is not Christian. What has happened is that some aspects of Christianity, which seemed useful to Japan's well-being, were adopted and others rejected or ignored. Japan is willing to take from the West; but *essentially Japan remains Japanese.*

CHAPTER 5

THE RELIGIOUS WORLD IN 1963*

William F. Woodard

After centuries of feudalism, and nearly a century of somewhat strict government supervision, Japanese religious leaders in May, 1952, for the first time found themselves untrammeled by either their own government or a foreign occupation. Within the limits of laws governing all the people, they were free to develop their own organizations and the course of the religious world in any way they might choose. However, since few of them—Buddhist, Christian, or Shinto—had made a careful study of the principles of religious freedom and separation of church and state, there was no unanimity of opinion as to how these principles should be implemented; and there were no carefully thought out proposals regarding the the subject. Consequently, the debate on this issue continued during the following decade, and throughout 1962–63, much as it had been carried on during the Allied Occupation.

At the close of 1963 the general trend of the discussion appeared to favor a return to some of the pre-World War II practices, but it seemed unlikely that there would be any marked change in the immediate future.

During the year tension between opposing groups could be noted, for example, in connection with Prime Minister Ikeda's proposal to develop and improve

* This article is based on articles by the writer which first appeared in The Japan Times in December, 1963, and January, 1964. They are used here with the permission of the publisher.

Japan's "human resources," which was presented as a movement to raise the moral and spiritual level of the people. In spite of this commendable objective, there was strong opposition on the ground that government was trying to interfere in religion. Other divisions of opinion were to be seen in regard to such matters as the attitude of the people toward the Imperial Family, the national flag, and the national anthem.

The fact that a record breaking crowd of 175,000 visited the palace on January 2, 1963, normally would be regarded as indicating a healthy state of mind toward the Imperial Family. Yet, because the total was noticeably larger than the 102,000 in 1962, some religious observers viewed the increase with apprehension—as possibly indicating a reactionary trend. As a matter of fact, in contrast with the inclement weather of January, 1962, the year 1963 was ushered in with a spate of good weather which invited people out of doors. Even so the total was only 3,000 more than in 1961.

Other trends that are sometimes regarded as straws in the wind are the size of the crowds visiting the great Shinto shrines on New Year's Day, and the Imperial Palace grounds on His Majesty's birthday (April 29). In no case, however, was there an increase in 1963 sufficient to justify any special apprehension on the part of critics.

Some organized activities that stirred related emotions were movements (1) to revive February 11 as National Foundation Day, (2) to give Yasukuni Shrine a status other than that of a religious corporation, (3) to make August 15 a Day of Remembrance of those that sacrificed their lives for their country in World War II, (4) to strengthen the ethics courses in government

schools and, as mentioned above, (5) to encourage the use of the national flag and the national anthem. For one reason or another, each of these is a sensitive point over which religious leaders are often divided.

The issue concerning which the religious world is most vocal, however, is *the proposed revision of the Constitution.* In the first place, many religious leaders are opposed to any amendment, whatsoever, because of fear that a change in the status of the Emperor or a revision of the renunciation-of-war-article will presage a revival of ultranationalism and militarism. In the second place, many of them regard any possible change in the articles dealing with the fundamental human rights as an opening wedge which will ultimately result in giving a special status to Shinto Shrines, and the Yasukuni Shrine in particular. There is a not-unnatural fear that freedom of religion and the separation of "church" and state may thereby be compromised. Opposition to any change in Article 89, which has to do with the non-use of official funds for religious purposes, is in the same class.

Although the opponents of amending the Constitution are to be found in all the major religious groups, at one point during the year there was a sharp exchange of communications between the Buddhist Federation, on the one hand, and some Christian organizations, on the other, because (1) of a proposal that the Buddhist Federation study the question of amending the Constitution, and (2) the remarks of a prominent Buddhist leader favoring changes in both Articles 20 and 89. It seems fair to say that, although some religious groups favored revision, a still larger group was opposed.

The international events which attracted the attention of Japanese religionists were the agreement on a

limited nuclear ban, the unfortunate position of Buddhists in Southern Vietnam, and the assassination of President Kennedy.

SHRINE SHINTO

Approximately 1.5 million people—nearly 15 per cent of the population of Tokyo—reportedly visited Meiji Shrine on New Year's Eve and January 1, 1963. The total for the first three days was said to have exceeded two million—one of the largest crowds since the end of World War II. Figures for other shrines in the metropolitan area and throughout the nation were equally impressive as the country was generally blessed with favorable weather.

During the year Shinto leaders continued their efforts to promote a number of changes, primarily of a social or political significance, which they regard as of special importance not only for shrines but for the development of sound patriotism. These included the re-institution of February 11 as National Foundation Day, enhancement of the use of the national flag and the national anthem, a special legal status for Yasukuni Shrine, and revision of the Constitution.

On February 11 approximately 3,000 people gathered in Hibiya Public Hall in Tokyo, for the annual observance of National Foundation Day sponsored by the Association of Shinto Shrines, and some 150 meetings of a similar nature were reportedly held throughout the country. However, the relatively small number of meetings and the size of the crowds would appear to indicate that this was not a burning issue. In the spring a bill was presented to the Diet which would have created additional holidays, including February 11, but it died in committee. Association

leaders actively participated in a rally of 6,000 people on the Emperor's birthday (April 29) for the purpose of organizing a society to preserve and promote the use of the national flag.

Yasukuni Shrine was in the news on a number of occasions during the year. In February, 150 men of the French Navy made a formal visit to the shrine, and in June the King of Thailand, who was in this country on an official visit, sent a messenger with a wreath and gift of money to Yasukuni Shrine and to pay respects at the tomb for the unidentified war-dead at Chidorigafuchi Park in Tokyo. But the shrine was primarily in the news because of the increased efforts on the part of its supporters and the bereaved families to change its status from that of a religious corporation to a civil status which will "preserve its unique character and tradition" and enable it to receive subsidies from public funds.

The most significant happening in the shrine world in 1963 would appear to have been the appointment by the Association of Shinto Shrines of a commission to study the nature of Shrine Shinto and to define the attitude of the Association on such matters as the relation of shrines to the state, the spirit of shrines, and shrine teachings (doctrine). This commission could have a very significant influence on the future of Shinto in Japan.

There are 80,709 incorporated Shinto Shrines, which have approximately 20,000 priests and an estimated 64.8 million worshippers; but many incorporated bodies include a number of individual shrines. There are, in addition, thousands of small wayside shrines which are unincorporated.

SECT SHINTO

Turning now to Sect Shinto, while a number of the prewar sects of so-called Sectarian Shinto* count their followers by the hundreds of thousands, and Izumo Oyashiro-kyō (formerly Taisha-kyō) reports 2·3 million adherents, most of these sects have only a few tens of thousands of followers, and none have experienced any remarkable growth or engaged in any very unusual activities in recent years. The fact is that even the new, postwar Shinto-related sects are not strong in comparison with many of the Buddhist and unclassified sects. Outside Shrine Shinto, the people as a whole do not seem to feel too deeply concerned about Shinto as a faith. (Shintō Shūsei-ha, which used to claim more than 400,000 followers, has sold its Tokyo headquarters and moved to more modest facilities near Mount Fuji. It reports some 50,000 Members · Misogi-kyō, which in prewar years had over 300,000 followers, today reports 25,000.) It is still too early, of course, to venture a prophecy as to what will happen to these faiths in the future, but the general trend in recent years has been definitely unfavorable and there was no change in this respect in 1963.

Omoto, which in recent years has affiliated with the Sectarian Shinto Federation and thus has a more active part in the religious world, continued its marked interest in such organizations as the Anti A-H Bomb

* In the prewar years thirteen sects were officially recognized by the government and classified as Sectarian Shinto (Kyōha Shintō). Of this number, however, Konkō-kyō and Tenri-kyō are not regarded today as being true Shinto sects and should be treated separately. They are included here because the official statistics include them in this category.

Movement, World Federation, and the Religionists Peace Council.

Ananai-kyo, whose founder and leader, Yonosuke Nakano, was imprisoned and cruelly treated during World War II, is affiliated with the Union of New Religious Organizations and is one of the more active of the newer sects of Shinto derivation. During 1963 Ananaikyō sponsored the fourth Conference on Spiritual Civilizations with 150 participants from 17 Southeast Asian Countries.

Tenrikyo and *Konkokyo*, which for special reasons continue as members of the Sectarian Shinto Federation, although they regard themselves as unique, independent religions, must be briefly mentioned but cannot be adequately discussed. During 1963 Tenrikyō's patriarch, the Rev. Shōzen Nakayama, visited the United States and Brazil in order to promote the overseas activities of the sect, and a quarterly magazine aimed at promoting missionary work in Korea was inaugurated. (15,340 churches, 5,409 preaching centers, 167,595 clergy, 2,124,084 members) (Incidentally Tenrikyō is said to be the only Japanese-sponsored pre-World War II religious movement in Korea which has survived the war.)

Konkōkyō suffered a severe loss in the death of the third patriarch, the 82-year-old Rev. Setsutane Konkō. Some 30,000 people attended his funeral. In October the 80th anniversary of its founding was celebrated for two weeks with an estimated 80,000 participants. (1,631 churches, 48 preaching centers, 3,837 clergy, 581,148 members)

The total number of local religious organizations belonging to these sects is approximately 35,500, including some 24,000 churches and 11,500 preaching places. These are served by approximately 176,900 profes-

sional workers almost evenly divided between men and women and have a membership of about 13.8 million. It should be noted, however, that Tenri-kyō alone accounts for more than half (about 58%) of the local religious bodies and more than 90% of the clergy.*

BUDDHISM

Buddhism with its 166 separate sects incorporated on a national level, an unknown number of small sects active on only a local prefectural level, and some 1,500 independent temples, is very difficult to appraise. Altogether there are approximately 109,000 priests and 22,500 nuns serving 75,640 temples and 17,568 churches and propaganda centers. They minister to approximately 61.7 million people who are regarded as adherents. Moreover, there are some 1,382 kindergartens and day nurseries, 249 schools, colleges, and universities, and 467 social welfare institutions of the Buddhist tradition. Included in the above are both the so-called established sects of what may best be called temple Buddhism and an unknown number of new sects, often mistakenly called new religions.

Is Buddhist growing ? Some 44 years ago, that is, in 1919, the total number of Buddhist adherents was officially reported to be about 45 million. In 1943, although the population had increased to more than 73 million, the number remained about the same. By 1961, however, Buddhist temples, churches, etc., reported 61.7 million adherents in a total population of approximately 94 million.

It would appear, then, that in the past 40 years the

* It should also be noted that the classification of 'clergy' differs form group to group, In Tenrikyō not all 'clergy' are full-time ministers, the term specifying all who have taken courses of special instruction at Tenri. (Ed.)

numerical strength of Buddhism in relation to the population has declined from about 80 to 65 per cent, but this is an over-simplification. The figure today includes not only the adherents of the established sects but also those of the newer Buddhist sects. There is, therefore, considerable duplication—perhaps as much as 10 to 15 or even 20 million—because the followers of the new sects do not as a rule leave their traditional temples. In other words, the percentage of the population that are regarded as adherents of the traditional temples has in fact declined from some 80 to about 50 per cent, which is indeed a serious matter for the established sects. Therefore, although Buddhism as a whole is much more active today than ever before in modern Japanese history, there seems to have been no substantial increase in the total numerical strength of the faith itself. Undoubtedly because of the movement of the population to the city, the long-established temples in rural areas are numerically much weaker than ever before.

A second matter of considerable interest is the fact that during 1963, because of the deplorable events in South Vietnam, Buddhism received unprecedented attention in the newspaper headlines. Normally religion is not considered to be newsworthy by the vernacular press of this country, but 1963 was an exception. Buddhism reached the front page on numerous occasions, largely in a favorable context—an experience that is said to have helped boost the morale of Buddhists in general.

On the national scene, a number of developments occurred which are worthy of note. The established sects became more concerned over the inroads Sōka Gakkai, a militant Buddhist sect of the Nichiren tradition, was making among their adherents and

resistance to it became stronger. Buddhist leaders became outspoken in their dissatisfaction with certain articles in the Constitution affecting religion. The legal battle continued over the rights of temples in respect to their burial grounds—another issue that involved Sōka Gakkai. Efforts to secure government compensation for land taken from the temples in connection with the postwar land reform became more concrete. A movement to promote Buddhist Sunday Schools as a means of combating juvenile delinquency was launched. Finally, leaders of the Japan Buddhist Federation, which consists of some 150 sects and organizations, expressed the opinion that the time had come for the federation to function more positively. It may be, therefore, that there will be greater activity in 1964.

Buddhism, or more specifically the *Lotus Sutra*—the most important scripture for a large section of Japanese Buddhism—has provided the foundation and the initial inspiration for the most influential newer religious sects in this country. One of these, Reiyū Kai, which gives primany emphasis to ancestor worship, has been the source of some of the strongest. (The only exception to this statement is Sōka Gakkai which, though based on the same scripture, follows a distinctly different tradition.) In spite of numerous postwar secessions, Reiyū Kai reported a total of nearly four million adherents. In addition to a building program in Shizuoka Prefecture, the headquarters announced early last year that approval had been received from the Ministry of Education to open a high school in Tokyo in 1964.

Of the successful religious movements to have grown out of Reiyū Kai, *Rissho Kosei Kai* (with 2 million members) is the most successful. Its Great Sacred

Hall (Dai Seido) in Nakano Ward, Tokyo, has now been completed, and will be opened in May 1964. Its estimated capacity is 30,000 people, and the total cost has exceeded ¥4,000 million or more than $11 million.

Other secessions count their followers by the hundreds of thousands, whereas only three of the numerous newer Buddhist sects, not of the Reiyū Kai tradition, report more than 100,000 followers.

SOKA GAKKAI

Soka Gakkai, which is also one of the newer movements of the Nichiren Buddhist tradition, has been so much in the public eye throughout the year that no adequate consideration of it can be given here in the limited space available.

Its claims to remarkable monthly increases in membership continued. Its success in the spring general elections of 1963 was phenomenal at both national and local levels. Its overseas expansion appears to have been significant, although not enough is known on this latter point to write with any assurance.

During the year a number of its leaders traveled abroad, including visits to the USSR, and in September 20,000 representatives met in the great auditiorium of Nippon University to celebrate completion of the new headquarters building in Shinano-machi, Shinjuku Ward, Tokyo. A venture into the field of choral singing societies and orchestras as activities for its youth was noteworthy last year. Shrine Shinto observers express the opinion that the previous criticism of shrine worship by Sōka Gakkai leaders has abated and that at present there is no confrontation between the shrines and Sōka Gakkai members. There is also

evidence that some of the excesses of the past have been curtailed. During 1963 the organization claimed more than ten million followers, but conservative estimates would put the number very much lower.

CHRISTIANITY

The visible evidence of Christian influence on the life of the Japanese people is very considerable. Year after year by means of literature, music, art, symbol, and personal contact, the gospel is imperceptibly but steadily penetrating deeper and deeper into the culture of the country. A total of 32,694 individuals, were baptized during 1962-63, and the total reported church membership is 749,044. Yet institutionally Christanity does not flourish. Statistically the Christian Church hardly deserves to be compared with the major, or even some of the minor, Buddhist and Shinto bodies, but a statistical perspective alone would be no more satisfactory than would one that completely ignored the subject.

The Japan Orthodox Church, may be quoted to illustrate the problems connected with statistics. Having reported for some years past a total membership of 35,000 to 40,000, the new leaders of the Church apparently decided to face the facts and make a new start this year. Consequently, according to the 1964 Japanese-language Christian Year Book, the total membership of the Church is 8,927. (A secessionist group affiliated with the Russian Orthodox Church in Moscow reports two congregations with a total membership of 288.) Thus there has been a book loss of 25,000, but it would be a mistake of course to conclude that this loss actually occurred in 1963. To those already familiar with the situation, the new figure came as

no surprise. It was simply a matter of time before this was bound to happen. The Orthodox Church, which was founded by Russians but is not now affiliated with Moscow, faced a great many difficulties during World War II and perhaps even more in the postwar period. It is, therefore, a cause for considerable satisfaction on the part of its friends that the Church has apparently surmounted its more serious problems and is now facing the future with new leadership, vigor, and hope. It is hoped that generous friends in the West will be able to help it to secure full title to its property.

A delegation of dignitaries from the Russian Orthodox Church, that arrived in Tokyo in mid-December from Moscow, came to visit the above-mentioned small secessionist group.

Catholicism, with 308,000 believers in 1963, has at last passed the seventeenth century figures. In commenting on the religious situation in this country a keen Buddhist observer remarked that 1963 could well be characterized as the "Catholic Year." The Second Vatican Council, the death of Pope John XXIII, the election of Pope Paul VI, the crisis in South Vietnam, and finally the assassination of the Church's most famous son, the late President John F. Kennedy, all brought the Church into the limelight in an unprecedented manner. Thanks in no small measure to the changed attitude of the Church, a refreshing breeze, or at least a zephyr, has been blowing throughout the world of interfaith fellowship.

Protestantism in Japan is one of the most difficult areas of the religious world to review with any degree of confidence. In the first place, with its more than 80 denominations and some 150 foreign missionary societies, not to mention innumerable church-related

societies, institutions, and movements, the situation is so complicated that it is practically impossible for any one individual, Japanese or foreign, to understand and evaluate what is being done. In the second place, it is very unlikely that a review of Protestantism can be written with a perpective that will be considered satisfactory to non-Christian observers, not to mention innumerable Protestant critics. Who can say precisely what a correct perspective is ?!

Although the Protestant movement obviously is penetrating the life of the nation in ways that are not apparent in the church statistics, the statistics themselves are of considerable interest. The total number of reported baptisms for the past church-year was 17,079 and the total membership of all non-Catholic and non-Orthodox churches is 431,015. Statistics are not entirely accurate, as some denominations (mainly smaller ones) fail to report, and older figures must be used.

At any rate, the increase over the 1962 membership was 27,169. Compared with a decade ago, there has been a net gain of about 82 per cent or approximately 200,000 in total membership, which is probably about all that can be expected at present in view of the sectarian fragmentation and other conditions existing in Protestantism.

Non main-stream movements.

Among the numerous significant Christian developments in the post-World War II period, the emergence, or the re-appearance, and rapid growth of a number of movements outside the main stream of the Protestant Christian tradition has been very noticeable. *Christian Science*, for example, has been in Japan

since 1918 but until recently confined itself almost entirely to the English language. Now, however, considerable material is being prepared in Japanese and it may be assumed that before long its Japanese constituency will increase.

The Mormons, or the Church of Jesus Christ of Latter-Day Saints,* as the movement is officially called, had missionaries in Japan between 1901 and 1920, but because of government surveillance and ultimate suppression no substantial movement resulted. In 1948, new missionaries began to arrive and since then the Church has reported remarkable growth. In Tokyo it has five branches and there is a total of 24 branches throughout the country. As of March 30, 1964 there were 173 missionaries, including 12 Japanese, active in the country. The total number of members was 7,846.

Jehovah's Witnesses are not newcomers to this country, either, but they also were not able to become established in prewar years because of the attitude of the government. The first postwar missionaries arrived in 1948. Today, it is reported that there are 68 missionaries in the country. Eighteen of these live in Tokyo and the rest have taken up residence in Kōbe, Sapporo, Hiroshima, Fukuoka, and Kumamoto. Meetings are held in the missionaries' homes. The Japanese clergy are reported to number 268; the total number of believers is given as 2,580.

Of a somewhat different nature are two movements which in a Japanese context, at least, can best be described as "so-called new religions." One of these is *The Original Gospel* (*Genshi Fukuin*) *movement*,

* A more recent comer to Japan is The Reorganized Church of Latter Day Saints, which has its headquarters in Independence, Missouri, USA.

or *The Tabernacle of God* (*Kami no Makuya*) *groups*. The founder of this movement is a layman by the name of Ikuro Teshima, who began his formal activities in Kumamoto about 1950. Generalities are misleading but it seems appropriate to describe it as a kind of Pentacostal movement which emphasizes a direct, ecstatic experience of the Holy Spirit, especially during periods of prayer and worship. From the standpoint of traditional Protestant Christianity the movement is unquestionably unorthodox. Moreover, like the Non-Church Movement which has greatly influenced the founder, it abhores anything of an ecclesiastical or institutional nature. Meetings are held in the homes of believers during the weekdays and on Sundays in rented halls. A Tabernacle Bible Seminary is conducted in Kumamoto. The movement gained considerable publicity abroad in 1963 because of a number of young men who have been sent to study in the Holy Land, and the visit of Dr. Otto Piper of Princeton Theological Seminary to Japan under the auspicies of the group. There are reported to be some 300 leaders of groups and more than 10,000 followers.

A second movement, also in the Pentecostal tradition, is the *Spirit of Jesus Church* (*Iesu no Mitama Kyokai*), which gives special emphasis to speaking with tongues as a criterion for baptism. This movement was first establised during World War II because the founder, the Rev. Jun Murai, was unwilling to became a part of the United Church of Christ in Japan. Because of the rapidity of its growth, the movement has attracted a great deal of attention. According to the latest statistics it has 87 churches, 227 groups, 110 ministers, and 46,870 members.* 3,154 persons were baptized in 1962-63. Here as

elsewhere, however, it must be remembered that the statistics of this and other movements like it are based on varying methods of computation. Consequently they must be used with the greatest care, especially where any comparison is made with other movements.

To determine what is truly significant may be beyond the capacity of one person, but one can say that the continued success of the January Hayama Missionary Conference, which brings together Protestant missionaries of all groups, the excellence of the second Japan Keswick Convention, which was held in Hakone late in February, and an attendance of 2,500 ministers and laymen at a Protestant Rally in the Tokyo area on the Emperor's birthday (April 29), confirm the impression that there is a stronger feeling of unity here than appears on the surface···The same is true in respect to the conference of missionaries and Japanese of the reformed tradition which is held each spring in the Kansai. One may refer, also, to the Ecumenical Groups in Tokyo, Kyoto and Kobe, in which Catholics and Protestants participate together.

The election of eight Christians to the Lower House in the November elections, and numerous developments in the field of social welfare and educational work also bear witness to the wider impact of the Christian Church in Japan.

* A careful examination of these statistics reveals that about one-fourth of the churches and groups and some 20,000 members are located in Okinawa. Properly speaking, they should not be reported in the Christian Year Book or in this report.

CHAPTER 6

AN EPILOGUE: A COMPOSITE LOOK AT THE YEAR IN RETROSPECT

Raymond Hammer

THE POLITICAL SITUATION

As Mr. Ogawa has said, little has happened to upset conservative supremacy, and Dr. Matsushita has suggested that a fundamental 'national consciousness', which he calls a 'moderate nationalism', is responsible for this conservatism.

The increased Communist vote is simply a cry of discontent—and one feels that the success of Soka Gakkai in the local elections in April 1963 is not due so much to their increase in membership (which has undoubtedly occurred, although credence cannot be given to the extravagant claims made by the organization) as to a feeling of frustration in the face of inter-party bickering and personal jealousies. The vote for Soka Gakkai involves also a protest against stagnation in local politics and a protest against the widening income gap resulting from the government's policy of economic growth. Those whose income is not geared to the cost-of-living index feel keenly the rise in commodity prices, encouraged by the income-doubling policy—and so vote for a group which speaks of 'disinterested politics'.

Despite a general rise in wages—with per-capita incomes* now more than twice what they were in 1956 and improved working conditions necessitated

* The increase in real income has been especially marked in the lower income groups. The general rise in 1963 was 7%, and in 1964 should average out at 8%.

by full employment and the labor shortages contingent upon it, it should be remembered that no fewer than $6\frac{1}{2}$ million are either dependent on national assistance or are in straightened economic circumstances. Such people have no defense against the general increase in prices, and they realize that there is no imminent change expected in the trend of rising prices. It is in such a context that Soka Gakkai's claim to clean, disinterested politics has an appeal. The regular parties are very concerned about Soka Gakkai's declared intention of putting 30 candidates into the next General Election for the Diet. Whether the movement's soft pedalling of 'Shaku-buku' (its former militant proselytizing approach) is a vote-catching manoeuvre or not remains to be seen.

The Christian cannot but admire the scrupulous care shown by Soka Gakkai members in their examination of the measures brought before the Upper House. As Dr. Takenaka emphasizes, this world is the place in which God is working, and a neglect of politics or an apathy towards public affairs is a denial of fundamental Christian truth. The Christian's approach to politics is too often unrelated to his theological presuppositions or his faith-commitments, and emotion is often given too large a determining influence.

The Christian vote is sometimes aligned with the left-wing approach of the intelligentsia, but if, as Dr. Matsushita charges, the intelligentsia make their criticisms from the standpoint of non-involvement (the balcony rather than the road!), the Christian intellectual surely has the responsibility to bring a principle of relevance and of existential involvement to bear upon the situation. An idealism which is not alive to the realities of a sinful world is pure escapism,

and brings upon the Christian justifiably the accusation that he is concerned with 'pie in the sky'.

Mr. Ogawa has referred to the 'No War' clause as the main issue involved in the tussle over the revision of the Constitution, but one may point, too, to a feeling of uneasiness on the part of opponents of any revision as to the possibility of reform leading to a stronger authoritarianism, with the Emperor's status resembling more that of the Meiji Constitution. It is a point of debate whether Dr. Matsushita's 'moderate nationalism' would involve a return to traditional social patterns or not.

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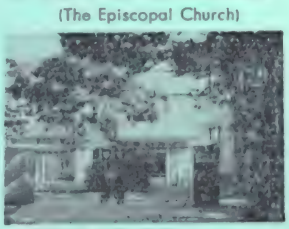

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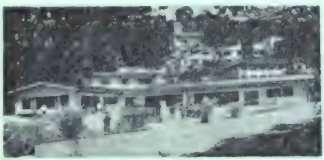

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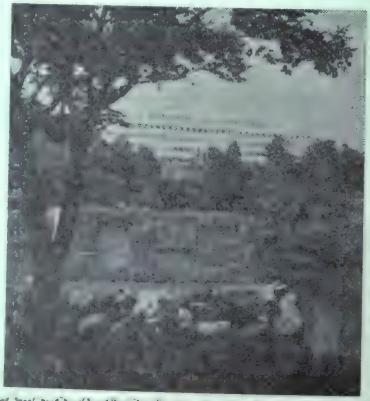

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medium of mass communication. Whereas only 10% of the households had Television Sets in 1958, the figure in 1963 was 90%—with the result that town and country alike share in common influences. With more than 60% of households with washing machines, over 50% with electrical rice cookers (a luxury unknown six years ago) and electrical refrigerators in one house in three, as opposed to one in thirty six years ago, it is evident that modern conveniences are no longer limited to the city. Whilst one may say that the 'town consciousness' is now almost 100%, it is also true that there has been a tremendous drift from the country to the towns, largely made possible, as Dr. Takenaka points out, by mechanization in the country, coupled with a fast-expanding industrialization in the towns. Whereas, in 1950, it was reckoned that 37.5% of the population lived in towns over against 62.5% in rural communities, in 1963 the statistics gave 72.5% to the towns and only 27.5% of the population to the rural units. Accordingly, the Church is, if anything, better placed for its evangelistic task than it was before—with its church buildings, educational and social insititutions largely city-centered.

2. Juvenile Delinquency

With a newly developing affluent society, based upon a constantly expanding economy, Japan is confronting new problems, and not the least in significance is that of juvenile delinquency. Today's adolescents find themselves launched into a society, where spending is the order of the day, and where advertising's new power can prove a strong stimulant to self-gratification. Where life is more easygoing, the child often

experiences over-protection, and criminal action becomes the release either from ennui or from the sudden (and unaccustomed) experience of a frustrated desire. More fundamental, however, is the continuing breakdown of the old family system, in accordance with which society was formerly ordered.

Old patterns of discipline, based upon a firm parent-child relationship, no longer obtain, and there is no alternative ethical basis for conduct. Whilst there has been some attempt to introduce ethics into the school curriculum, there is still no common mind as to the content or the form that such instruction is to take. Whatever the cause of the indecision—and a suspicion of government directives is undoubtedly involved—the result is that a vacuum situation still exists.

The fact that more than half the juvenile offences occur within a gang context is a pointer to the new corporate groupings that have emerged in Japan's modern cities.

3. The Status of Women

The present status of women is a further example of the breakdown of the old family system. Prime Minister Ikeda has created two women ministers—the first since parliamentary government was introduced into Japan in the Meiij Period. The new constitution emphasized legal equality between the sexes, which meant that women could be regarded as individuals rather than family dependents. Today more than 40% of the total labor force is female, and, whilst the average wage has been below 50% of the male average, there are evidences of a change in this respect. For example, the casual labor of married women, whilst still rewarded at a much lower rate

than regular labor, calls for three times the remuneration it did two years ago. Women in administrative work have increased more than three-fold in the past 15 years, and, whilst they are little more than 3% of the total, yet the number is on the increase. It is significant that more than one-third in the professional fields are women.

The falling birth--rate*, due to wider use of contraceptives in conjunction with a continued high abortion rate**, has enabled married women to engage in wider activities, and has encouraged their participation in social and religious work. A woman driver of a private car or a small truck in the traffic-thronged roads would not invite a second glance.

4. Religion and Society

With changes in society, the pattern of Japanese religious life is also changing. 'Family religion' does not have the same pull that it had heretofore, and polls reveal that barely one in four (if that) have close links with a religious organization. Affiliation to the sect or the religion may still be reckoned on the basis of the family—but such a reckoning will soon lead to faulty statistics, as adherence is now far more individualistic. The new group unit comes into being through the adherence of the individuals; in

* Whereas, in pre-war Japan, the average was 5.2 children per family, the average is now 2.9, whilst amongst the salaried class the average is little more than 2.

** Apart from occasional statements from the Christian Home Committee of the National Christian Council and the Roman Catholics, the problem of abortion has not been adequately considered as a moral problem within the churches, and legal abortions take place as frequently in church-related hospitals as elsewhere.

association they form a new corpus. Whereas older associations followed the 'oyako' relationship, with control firmly invested in the 'Hombu' (the Headquarters), which was almost like the parent of the organization, the newly developed religions or sects, whilst exercising control from the center, yet permit more easily the growth of collateral departments, whose very inter-dependence creates in turn the 'whole'.

5. The Church and Society

Dr. Takenaka's article is largely concerned with the Kyodan, but what he writes is true (in the main) of the entire Church in Japan.* If anything, the Kyodan has been ahead of other Protestant churches in its consciousness of mission towards society—and the problem of inner-church communication is not limited to the Kyodan! The best thinking of any church is usually far ahead of the rank and file, and, unless such thinking penetrates to the grass roots, the Church as a whole can hardly be said to be committed to its mission towards society.

As we have seen, the Japan of 1964 is far more industrialized in many ways than western Europe, and the Church needs to be far more imaginative in its task, not dragging on behind, but, as Dr. Takenaka would say, leading the way in the proclamation of the Gospel of the re-creating power of God. Nor must it be forgotten that, despite the strong religious

* What Dr. Takenaka says of the falling-away from the Kyodan in the post-Occupation years was true of all the denominations. In almost every case the immediate post-war years were spent in the building of churches rather than in the building of *the Church!* It is as *the Church* is built up and strengthened that it can respond to the call to mission.

movements emerging on the complex religious map of Japan, so ably sketched by Dr. Woodard, Japanese society embraces a fundamentally irreligious attitude as well, and that the Church is to speak not only to a variety of faiths, but also to a completely secularized unfaith.

II. THE CHURCH

Editor: Norman Nuding

CHAPTER 1

THE NATIONAL CHRISTIAN COUNCIL AND ECUMENICAL DEVELOPMENTS

Chuzo Yamada

This will be a year long remembered in the history of the Japan National Christian Council. For the first time since its organization the elected Chairman of the NCCJ came from a group other than the United Church. Dr. Chitose Kishi of the Japan Evangelical Lutheran Church assumed the Chairmanship and became the spearhead of a strong Executive Committee assisted by Dr. Isamu Omura (Moderator of the United Church) Vice-Chairman, and the Right Rev. Hinsuke Yashiro (Presiding Bishop of the Anglican, Episcopal Church in Japan) Vice Chairman. Together they have undertaken "joint action for mission" in Japan. In reviewing the past year this is the undergirding factor of any accomplishments in the NCCJ.

If Ecumenicity is to be seriously considered in Japan it must be a live issue between the already existing churches within Japan. We need to take a long look at the facts of our present situation in this regard. Before World War II the then existing 36 denominations were forced into one united church. Even if we look at the whole world situation there is nothing to parallel that uniformity. However this was not real "unity". At the end of World War II, because there was no real integration, those former groups

which took a strong confessional stand withdrew from this uniformity (for instance, Anglican, Lutheran, Baptist, Salvation Army, Narazene, Holiness etc.). However a resurgence of oneness came back to Japan from the western churches, and the necessity for an NCCJ was made manifest. There were banded into this organization not only churches but also many other Christian related bodies. Therefore the nature of this organization is somewhat different from a council of Churches. Just what the ultimate purpose of the NCCJ may become has not yet been clearly drawn out. The NCCJ is at the present time viewing the Japanese Christian scene with a wide perspective, trying to help where it can by bringing about a fuller realization of ecumenicity. However, at the present time we are not moving in a direction toward union or uniformity.

If Christians in Japan are to take Ecumenicity seriously, they must learn to establish communication with their Asian Christian brothers. The church in Japan has had strong ties with the church in America. Thus far it has not had much relationship with the rest of the churches in Asia. The ecumenical viewpoint of the church in Japan has been deepened since its envolvement with other Asian churches in the East Asian Christian Conference. There are churches in Asia which have a longer history and are stronger than the church in Japan. However, those churches have lived in an atmosphere of colonialism and have quite a different background than the church in Japan. Even though the Japan Church is small and weak it has a distinct contribution to make. For instance it might be able to share its theological resources with the rest of Asia, or perhaps some of the laymen of church which are qualified technically or professionally,

may have a contribution to make in the rest of Asia.

During the past year there has been a decided increase in interchange with other churches in Asia. Three significant meetings have been convened by the East Asia Christian Conference.

1. Situation Conferences under the auspices of the EACC were held in Madras, Singapore and at "Amagi Sanso", a retreat center on the Izu Peninsula of Japan. These Situation Conferences were held because "it was increasingly evident that the time had fully come for churches and their related mission agencies *in a given geogrophical area* to come together and face together, as God's people in that place, their total mission and to seek the guidance of the Holy Spirit in fulfilling it". Representatives from the churches in Korea, Okinawa, Taiwan, Hong Kong, and Japan gathered at the Japan Conference. In addition, there were Mission representatives from America and Europe, and executives from the WCC and the EACC. This marks the first time that such a gathering has been possible. There have been exchanges on the personal level between Christians of various Asian nations, but at last it has been made possible for representatives of Asian Churches to come together in order to seriously examine their mutual problems. The delegates were given the privilege of finding one another in Christ. For those who attended it was a time of joy and thankfulness to God.

The focus of attention was placed upon the contrast of the existing approaches, structures and work, and those which conceivably ought to be pursued in the future. The Conference felt that many times the church is committed to established work and has few resources remaining for new tasks. In the past there has been the tendency to look upon Ecumenicity as

a world-wide gathering of Christian leaders. But now it became clear that it is a movement which affects the various institutions of the church and the arms of the church which reach out in service. They too must become ecumenically envolved.

2. Out of the Situation Conferences there developed the need to pursue in some detail the problem of Inter-Church Aid. In October of 1963 six Japanese churchmen, related to this problem in Japan, traveled to Hong Kong for a Consultation. It was an epoch making meeting.

A new concept developed out of the conversations of this meeting. "Joint action for mission" had previously been talked about. The consultation brought about the realization of the need for "joint action in service". As the delegates discussed the detailed activities of Inter-Church Aid, they became more acutely conscious that they were only beginning to scratch the surface in understanding what it means to live and work as one people.

It was asserted at the conference that if "joint action in service" is to be a possibility, a growing responsibility must be placed upon the shoulders of the NCC's. This had its effect upon the structures that are presently in effect in Japan. Up until now, that area of work has been handled by Japan Church World Service, related to the NCCJ. Out of this conference has developed the necessity for working toward an integration of Church World Service, more fully into the life of the NCCJ.

Another effect which the consultation had upon the life of the church in Japan was the awareness that we need to think more in terms of a nation-wide approach in drawing up a list of acceptable projects. These projects will not be for the benefit of the

church itself, but rather will be carried on as "joint action in service". It has been determined that such a nation-wide study should be undertaken in the near future.

3. The Second General Assembly of the EACC was convened in Bangkok, in the later part of February 1964. This gathering was significant not only for the Assembly itself but for the Pre-Assembly meetings which were held. There was also an opportunity for interchange beetween the various executives of the NCC's at the combined NCC staff meeting.

Perhaps the most significant development that came out of this meeting was increased participation of the North East Asian nations. Up until now the churches of Japan and to some extent Korea have been weak in their participation in the EACC. The Korean Christian Church in Japan was accepted as a member. Dr. Isamu Omura was elected Vice-Chairman of the group. In the future Christians of Japan will be active in the EACC. Together with this new found activity was an increased discovery of what Ecumenicity is. It is not something that happens in Europe or America but something which is real right here in Asia. This new found attitude will have its effect upon not only the churches in Asia but upon the sending churches in America and Europe.

An institute for layman overseas was held under the joint sponsorship of the NCCCUSA and the NCCJ. Many English speaking Christians are coming to Japan in other than church related positions. The institute confronted these layman with the challenge to Christian witness even while living overseas. Mr. Robin Strong came from America to help guide this institute.

There has been the desire of Christians in Japan to share with their Asian brothers who are undergo-

ing extreme hardship. An appeal was sent out at the time of the earthquake in Bali. Christians in Japan responded. Approximately ¥350,000 was sent for the relief of those suffering from the disaster.

A special offering was received for the hungry peoples of Korea. About ¥295,000 was gathered. It had been the original plan to send rice, but Japanese governmental regulations did not allow this, so that noodles were sent instead. Through the assistance of Japan Church World Service, 8,800 packages of noodles were shipped to Korea.

Another gift was sent to the church in Taiwan through the auspices of the Japan Christian Medical Association. Approximately ¥2,040,000 was given by the children of Japan, from Church Schools, Kindergartens and Nurseries, and Church related schools. This gift was sent to the Church in Taiwan for use among lepers and for childrens evangelism.

The NCCJ has had some changes within itself. "Kozensha", a group with a very long history, has applied for associate membership. This group does not hold any institutions itself, but it does the work of Christian evangelism among residents of the various leper institutions of Japan. During the one year absence of the Rev. Newton Thurber, the Rev. Norman Nuding has acted as Associate General Secretary. Mr. Hedemi Ito has joined the staff as assistant to the General Secretary. Mr. Norbert Klein has joined the staff of the Study center of Japanese Religions (an NCCJ related body) in Kyoto.

CHAPTER 2

THE EVANGELICAL CHURCH FEDERATION

Hiroshi Kitagawa

The Japan Evangelical Church Federation has now been in existence for fourteen years. It is composed of nine evangelical denominations and has many individual members. About one thousand ministers and about 40,000 believers are a part of the fellowship.

Next to the National Christian Council of Japan it is the strongest inter-denominational association in Japan. The Federation at its inception joined the International Evangelical Fellowship, and has now sent delegates to its conventions four times.

The Federation has been pleased in the past to cooperate with the N.C.C.J. in such evangelical meetings as the "Billy Graham" campaign and the "World Vision" campaign. The objective of the group is to preach the gospel of Jesus Christ, true to biblical doctrine.

The group in Japan is known as "The Evangelical Church Federation" but internationally it is known as the "Evangelical Fellowship of Japan". The international Fellowship is loosely connected, but ties in Japan are much closer. There are joint winter and summer meetings, Church School teacher seminars and young peoples meetings. The Federation has published 50,000 copies of a hymn book called "Seika" (Evangelical Songs). This is the only project which brings income to the Federation to help defray its expenses.

One aspect of the Federation's activity is the "New

Century Crusade". This represents an evangelistic effort which was started at the time of the Protestant Centennial in Japan. During that year, large gatherings were held in Tokyo, one of them with seven thousand people in attendance. The next year campaigns were held in seven different cities. The following year thirty cities were chosen for large gatherings. Each year a number of seekers, came forth from these meetings. However last year a slightly different approach was used. In an effort to strengthen the weaker churches, several teams of preachers were sent out to travel through smaller churches in Japan. For the program this past year a special offering was taken. It was decided that there would be campaigns to the extent of the funds received in the offering.

We are thankful for the part we have in the Christian ministry in Japan, and pray that God will help us to do more.

CHAPTER 3

THE RENEWAL OF THE CHURCH

Masanao Fujita
Gordon Chapman

After more than a century of effort the membership of the Protestant Church in Japan constitutes only about one half of one percent of the population. Though the growth has been steady it has not been marked by the rapid increase of adherents which is characteristic of several of the New Religions. Indeed, there are wide areas of Japanese society where the Gospel has hardly begun to take root. If the mission of Christ's Church is to make Him known to all men as their divine and only Savior, and to persuade them to become His disciples and responsible members of His Church, what is most requisite to secure the fulfillment of this aim?

Indispensability of the Work of the Holy Spirit

Dr. Hendrik Kraemer, after a leisurely visit to Japan, came to the conclusion that the imperative need of the hour is the renewal of the Church by the Holy Spirit. Since that time more attention has been given to prayerful consideration of this need. As one leading minister confessed, "I now realize that it is not organizational reconstruction or new methods but a mighty work of the Holy Spirit that is required by the present desperate situation." The growth of the Church is dependent upon the operation of the Spirit, who as Lord of the Harvest convicts of sin, converts, builds up, selects the workers and thrusts them into ripened fields.

It is not without significance that the one period of rapid growth of the Church (1883—89) was the direct outcome of a mighty revival, when for the first time the expression, "ribaibaru," entered the Japanese religious vocabulary. This renewal of the Church had its inception in the Union Week of Prayer, January 1883, when all churches united in earnest prayer for the power of the Holy Spirit to witness effectively to unbelievers. As Dr. James Ballagh said at the time, " we especially need this enduement with the power of the Holy Ghost for the attainment of the unity of the Holy Spirit among ourselves . . . . and power to reconcile the world unto God." Dr. Jo Niijima later reported abundant answer to this petition and spoke of " perfect unity between the brethren who are happily united in the Lord", and of "ministers who have returned to their churches like new men who have received fresh light, grace and power from on high." Daily prayer meetings continued in the churches, and many whose acceptance of Christianity had been only an intellectual acknowledgement of the truth, now came to a real sense of sin and received Christ as Savior; with the result that their most earnest desire was to further the spiritual welfare of others. Churches everywhere were crowded with eager listeners and all churches enjoyed large increases in membership for several years. This evident relationship between the unity of the Spirit and fruitfulness is most significant.

The Japan Keswick Convention

As was the case with the earlier Japan Convention for the Deepening of the Spiritual Life, a similar emphasis on the renewal of the Church by the direct

operation of the Holy Spirit is an essential feature of present Japan Keswick Convention. In fact, through the years the name "Keswick" has become increasingly a kind of technical term for gatherings which stress the deepening of the spiritual life of Christians. A new impetus has been given to the mission of the Church as many have experienced the power of the Holy Spirit which is available to every believer for holiness of life and effectiveness in witness, and many have gone back to their communities transformed, to minister henceforth in newness of life. The Japan Keswick Convention is a part of the spiritual fruitage of the Osaka and Tokyo Christian Crusades and the Ministers Seminars, conducted through the generous cooperation of World Vision Inc., which brought spiritual blessing and fresh evangelistic impetus to many ministers, believers and churches throughout the land.

Now in its fourth year of meeting, February 25—28, 1964, the attendance has steadily increased to about 1500 ministers and laymen, which is the capacity of the Kowakien Hotel auditorium. The attendants came from all parts of Japan, with only four of the 46 prefectures unrepresented. It was truly an ecumenical occasion, with the people coming from practically all of the denominations in Japan. Though World Vision Inc. took care of the visiting speaker's expenses, the major portion of the overhead, including travel expenses, was raised locally. The special speakers included Dr. Bob Pierce, president of World Vision Inc. Dr. Paul Rees, vice-president and editor of World Vision magazine, and Dr. Alan Redpath of Scotland; the last two being members of the regular speaking staff of the English Keswick Convention. The Japan Keswick Fellowship, with its magazine, links together

those who are vitally concerned for the renewal of the Church. The next convention will be held at the Hakone Kowakien, February 23—26, 1965.

Many have testified of the spiritual quickening which has come to the churches as ministers and believers have experienced heart cleansing and the filling of the Holy Spirit. A Hokkaido pastor speaks of the great joy which he has experienced in the fulness of the Spirit which he received as he was able to pray undisturbed in a peaceful place. "Unlike so many conferences, Keswick is not the occasion of endless discussion and listening to human theories and opinions, but rather the hearing of the Word of God and making the personal application in one's life." Another minister who found his heart's desire in the filling of the Holy Spirit said "Too many of us ministers like to teach dogma but neglect private prayer and listening to God's Word with an obedient heart." He suggests that churches include Keswick in their budgets so that many believers will be able to attend next year. A prominent minister from Kyushu, whose faith had grown cold after many years of Christian service, came under conviction and rededicated himself to the Lord, with consequent renewal of spirit. A young layman found himself in a room with members of seven different denominations, engaged in united prayer. He said, "for the first time I realized something of what it means to be a member of the body of Christ." An elderly lady of eighty four years came all the way from Kyushu and received a fresh vision of the possibilities of Christian witness. She gave up her plan for sight seeing and after purchasing a number of copies of Keswick message books and tape recordings returned to her home community to share the blessings with

others. A labor union official who had engaged in many bitter strike battles and suffered much, returned to his former home church, only to find that he was not welcome. When he saw a Keswick Convention announcement he decided to attend, "though socially and spiritually discouraged." Afterwards he said, "here I was renewed by the Holy Spirit and returned to my task with fresh vision and new strength." A minister who suffered persecution during the war, with imprisonment and hard labor in the mines, had become backslidden and powerless. Reference to Peter's denial in one of the addresses brought him under conviction and he acknowledged his backslidden condition. He testifies, "I was renewed in faith and became a new man in Christ, and for the first time in many years experienced the stimulus of the Holy Spirit." A college professor while listening to a message on the Power of God, suddenly realized that his Christian witness had failed because it was undertaken in his own strength. As he said, "God's almighty power now filled my empty heart and for the first time I understood the secret of my mother's victorious life. I fondly recalled how she liked to read the books of Barclay Buxton and A. B. Simpson."

THE ASHRAM MOVEMENT

Important among the events which have been the occasion of the renewal of the churches are the biennial evangelistic missions of Dr. E. Stanley Jones, Now in his eightieth year, this indefatigable missionary has paid eight visits to Japan since the war and conducted evangelitic mass meetings in many cities and towns. While these campaigns have been under the general auspices of the NCCJ, the churches of

unaffiliated denominations have in many cases lent cooperation, and the follow up work has been left to the local churches. He has given himself with deep devotion to this service which has always been at his own expense.

Most noteworthy for the renewal of the churches are the Ashrams or retreats which are conducted in seven or eight districts of the land, with each one of three or four days duration. Though the emphasis is in many respects similar to that of the Keswick Convention, the importance of lay effort is stressed, with the "prayer cell" as the vital nucleus of Christian growth and witness. The aim has been to establish prayer groups in as many churches as possible, to pray for the Church, for pastors and for the Christian witness of the group, with special emphasis on prayer for spiritual quickening of the Church in Japan. This prayer fellowship is stimulated and spiritual experiences shared through a monthly paper known as the Prayer Companion. Dr. Jones was accompanied in his recent itinerary by the Rev. Sten Nilsson of Sweden who is the leader of the Ashram movement in Europe and a man of wide experience in the ministry of group prayer. The perennial emphasis of the Ashrams is on personal dedication to Christ who is the center of devotional life and gospel witness. As many have experienced on these occasions, the believer must be emptied of the self life and receive the filling of the Holy Spirit in order to render faithful obedience to the will of God in Christ. Since an Ashram of four years ago a group of about fifteen women representing several churches have been meeting in a missionary home for united prayer and the sharing of needs and experiences. This group, like many others, has proven to be a channel of

spiritual renewal which the Spirit has signally used to quicken the lay witness of the Church.

PRAYER BREAKFASTS

Early morning prayer meetings are being held in increasing numbers throughout Japan, especially in the metropolitan areas. These are usually followed by breakfast in order to accommodate laymen who have the work of the day before them. Such meetings for united prayer are largely the result of the spiritual stimulus of the Osaka and Tokyo Christian Crusades and the International Christian Leadership movement, not to mention the increasing interest of laymen in the active witness of the gospel. Each session includes a Bible reading and meditation by the chosen leader of the day, the sharing of experiencs and special prayer needs and voluntary prayer as the Spirit leads. These gatherings are proving to be an effective instrument in the evangelization of business men and deepening the spiritual life of those who meet in this way. The second annual convention of Prayer Breakfasts was held at Aoyama Gakuin University in April 1963.

Space forbids further details concerning spiritual movements in Japan, which under the leadership and quickening of the Holy Spirit contribute to the renewal of the Church. Since the war, God has graciously ordered a widespread sowing of His Word in this land; the third largest distribution in the world. Surely, with such an extensive sowing of the Word God is preparing for a great harvest of souls. This constitutes the imperative need for the renewal of the Church in Japan.

CHAPTER 4

THE CHURCH IN JAPAN

Norman H. Nuding

We are not asked many times to take a comprehensive look at all of the churches who are working in Japan. The author in attempting to compile this section of the Japan Christian Yearbook has grown to appreciate the difficulty of such a task. The number of churches working in Japan is overwhelming. Since it would be impossible to give space to an article from each individual church, we have requested that a representative person give us an insight into the work of a family of churches. Consequently this section will contain, by and large, articles written regarding "groups" of churches. We are aware that this approach will inevitably overlook certain significant work which is being done in Japan. Even as we apologize for those omissions, we are confronted by the truly wide breadth which this survey is able to encompass.

In the life of the churches working in Japan this has not been a particularly dramatic year. Trends which were started some years age continue building momentum. Post-war mission groups have almost all been responsible for establishing and transferring authority to Japanese churches. Churches continue the fight to reach out into areas of life where the gospel is not known. Organizational structures have been strengthened to give a sturdier base for future developments. Dialogue between the churches has grown from non-audible gestures to a barely audible whisper. The churches in Japan have come to value

more highly the possibility of increased communication with their brothers in the Christian churches of Asia. But the church has been the church. It has struggled to meet effectively the problems that each new day has brought. The fact of its life is cause for thanksgiving to Almighty God.

THE ALLIANCE GROUPS

George Laug

The Alliance affiliated Missions arose in nearly all instances from spiritual awakenings in other lands, either in Europe or in North America. The Holy Spirit spoke to and through particular men. Fires were kindled in the Scandinavian lands through men like Franson, spreading on into other European nations. Hudson Taylor and those who followed him continue to leave their impact on Missions originating in Europe. The American thrust came through such men as Moody and Simpson and it is still reveberating across the fields, including Japan.

This article will not deal with foreign workers but rather with the Japanese bodies that have arisen from foreign worker's efforts and are still to some extent buttressed by their cooperation.

The Japan Alliance Church, sprung from the Christian and Missionary Alliance, that great world-wide body born through the vision of Dr. A.B. Simpson for "the regions beyond". This work may be found in south-western Honshu and western Shikoku, the larger centers being Hiroshima and Matsuyama, with recent beginnings in Kobe.

The Japan Alliance Church is training its own pastors and workers at the Hiroshima Bible School. The graduating class of 1964 saw six young men and two young ladies sent out into the work. To bolster the training program in Japan promising young men and pastors are being sent to the United States to receive further training.

A recently dedicated "Christian Country Community Center", near Matsuyama in Shikoku is unique in Alliance work. This provides community services such as child training, singing, English classes, certain courses in home economics, kindergarten training, as well as worship and evangelism. This new center was dedicated in memory of Pastor Ogata who had served many years in Matsuyama.

In Japan the work spreads its influence and testimony through radio and literature. The spirit of the work is being re-enforced by a recently inaugurated Spiritual Life Conference on the island of Miyajima.

The Japan Covenant Church owes its origin to the inspiration of the Holy Spirit in Scandanavian lands during the closing decades of the 19th century. It spread to America and other areas, including fields like Japan. However, the Japan Covenant work was opened in 1949 with the arrival of their first missionaries to this country. It is amazing to note how the Lord has worked in this very brief period of time. Churches have been established in Niigata and in Kanagawa Ken, in Odawara, Kofu, Hiratsuka and Chigasaki.

At the Covenant Seminary and Bible School, located in Meguro Ku, in Tokyo, a four year course is offered for preparation of Covenant pastors and a shorter course of two years for lay-workers, including women. There is a steady drive toward the upgrading of

standards in training for Christian service and leadership.

The Covenant Church gives thanks to God for the opening of a year-round Bible Camp at Akagi in Gumma Ken. This is a choice spot and opened for first time in November 1963. It is conveniently near Covenant work in other cities of that prefecture, namely Takasaki and Shibukawa,

The Nippon Fukuin Jyu Kyokai had its origins in Scandanavia through the flame kindled by Frederick Franson. This work began in Japan in post-war days in the city of Urawa in Saitama Ken. The opening wedge was made through the work of a Chaplain by the name of Donald Carter who had opened a Bible class in that city. As he left, the work was turned over to the Evangelical Free Church whose first missionary was Calvin B. Hanson. Later the work spread to Koyto and even farther into the Kansai to a place called Yao, between Osaka and Kobe. For a time Bible training for future workers was carried on in Kyoto but this has been discontinued. The Fukuin Jyu Kyokai pastors are now being trained in other schools such as Japan Christian College and seminaries in Tokyo. There is however, a very interesting "Believers Bible School" in Kyoto. This is operated as a night school with sessions on Monday evenings for three month terms. This is carried on jointly with other evangelicals in the city.

A Gospel Center has been opened in Kawaguchi, Saitama Ken. In addition, grounds have been purchased on the shores of Lake Biwa for a summer Bible Camp. The first summer camp is scheduled for 1964. This church is also carrying on an active and effective radio program in cooperation with the Pacific Broadcasting Association.

The Far Eastern Gospel Crusade has developed a national Church known as the *Nippon Shinyaku Kyodan*. The work of this group was opened in Japan through the vision of godly chaplains who came to Japan with the earliest occupation forces, after the close of the Pacific War. The work is, therefore, very new but it is filled with hope and vision for a solid and spiritual ministry.

This work centers largely near the Mt. Fuji, Yokohama and Tokyo areas with gospel halls and churches in a number of places. Three of the Churches, Ome, Higashi-Matsuyama and Yokohama began buildings last year which were completed in the spring of 1964. The Church in Hachioji and Ome are planning special evangelistic efforts in connection with the 1964 autumn Olympics.

Though both the national Church and missionaries are working side by side, the progress is slow but steady, both in numbers and maturity of spiritual life. The number of baptisms in 1963 was encouraging. The leadership training program of the Nihon Shinyaku Kyodan is tied largely into the Japan Christian College. There are now seven in training, three young men and four women.

The Overseas Missionary Fellowship is a direct descendant of the China Inland Mission and arose in Japan following the expulsion of missionaries from China with the coming of Communism into power about 14 years ago. Missionaries were transferred to Japan from China to open work and others have joined them from Europe and America. This work is being done in northern Honshu and on Hokkaido. Because it is one of the newest groups in Japan it is very closely related to the missionaries at every point.

"Fukuin" or Gospel Churches are to be found

in such places as the coal mining areas, in Mikasa and in Akabira. In Mikasa, though there was a loss of about 30% of the members through the closing of coal mines the membership has been faithful and goes forward with plans for purchasing land and having a church building erected by the summer of 1964. They now fully support their Pastor who was formerly working only part-time in the Church. In Akabira, a similar situation has come about. On rented land the church is striving hard to build its own place of worship with hopes of opening the doors in late April of this year.

In Aomori Ken, as of February, 1963 some nine local Fukuin Churches have cooperated, together with local missionaries, to sponsor a weekly fifteen minute, Ken-wide Gospel Broadcast over Radio Aomori. A good percentage of the funds for this has come from local believers.

Beginning in the spring of 1963, some fifteen men and women, while working during the day have attended regular night classes of the Sapporo Bible Institute. A regular three year Bible training course is expected to be developed by the autumn of 1964.

The Nippon Domei Kirisuto Kyodan experienced something of a decimation of its ranks during the war period. Though it began work during the last decade of the nineteenth century there was but a scattered group of churches when the Domei men took steps to re-organize in the autumn of 1948.

At the present time the Nippon Domei Kirisuto Kyodan is working in cooperation with two Mission groups, the Evangelical Alliance Mission and the Swedish Alliance Mission. Both of these had their origin, under God, through the revival kindled in Scandinavian lands by Frederick Franson.

During the year, 1963, several more Churches and a good number of young pastors were added to the ranks. These pastors and churches are to be found in several Ken from Aomori to the Kansai, along both east and west coasts and down the center of the main island, as well as in Shikoku. Added to this expansion is the establishment of a loose formal relationship between it and a number of independent churches of like purpose and doctrine. It is of interest to note that it has been proposed that the title of chairman be transferred from the Mission to the head of the Domei Kyodan. Thus the official board will be made up of missionaries and Japanese pastors, with the official head to be Japanese.

Many young men are being trained at the Japan Christian College while others come to pastorates from seminaries in Tokyo. A phase of training that is envisioned in a growing measure is that of Sunday Schools and the encouragement of the Sunday School movement among the churches.

Church planting has been stressed in greater Tokyo during the past year. Two new preaching places were opened with a regular program and place of meeting. Others are anticipated in answer to prayer and effort within the calendar year 1964. The very challenge of suffering through the serious illness and repeated surgery undergone by Pastor M. Matsuda has bound this group together in prayer and with answered prayer a new sense of rejoicing and assurance that He still hears and answers.

There are other Alliance type groups which are working in Japan. *The German Alliance Mission* working on Sado Island, *The Norwegian Alliance Mission working* in Kanagawa prefecture and the *Liebenzeller Mission* coming out of Germany, and

working in Kanagawa and Ibaragi Prefectures are all additions to the number of Alliance affilated groups. Each of these groups has Japanese nationals involved in their work.

THE ANGLICAN EPISCOPAL CHURCH

J. G. Hayashi & Raymond Hammer

With an annual growth of little more than 3%, the Anglican Episcopal Church in Japan can hardly be credited with outstanding energy or highly successful evangelistic methods. In a country, however, where there is a tremendous movement of population, it often takes some hard running to stand still! There is much happening, and the Church has been challenged by the message of the Pan-Anglican Congress at Toronto in August 1963—with its emphasis on 'Mutual Responsibility and Interdependence'—but the full implication of interdependence is far from being recognized as yet, although Bishop Goto (of Tokyo Diocese) was one of the main platform speakers in support of the Congress document. Professor Endo (of the Central Theological College) was another Japanese to make the platform at Toronto, joining the panel which considered the Christian confrontation of the world without the Church. The fact that more than 30 went from Japan to the Congress made the Church in Japan very conscious of its outside links. One move towards closer outside links is seen in Bishop Goto's present participation in the work of the Washington diocese in Washington, D. C. and the proposed visit of Bishop Creighton from Washington

to Tokyo. An International Committee is also sponsoring the scheme for the construction of a Tokyo Cathedral opposite to Tokyo Tower. As a first step the new Diocesan Center is under construction, and completion is scheduled for June, 1964.

There is also close Japanese-American co-operation in Okinawa. Whilst the Anglican-Episcopal work there is under the direction of the Bishop of Honolulu, the Okinawan clergy and workers are trained in Japan, and, in addition, Japanese priests are aiding in the evangelistic, social and pastoral program there. The Kiyosato Education Experimental Project (pioneered by Dr. Paul Rusch) also looks abroad to America and Canada, but has a vigorous Japanese Committee. The Experimental Farming School is now in full swing, and it is hoped that a new wing will be added to the Rural Hospital in the near future. The establishment of the Youth Camp Center has meant that even more groups can be accommodated in the summer, and in summer 1963 the Tokyo and Yokohama Dioceses experimented in large summer camps, which were attended by wide cross-sections of the church population. (In connection with camps, reference must be made to the developments at St. Mary's Camp by Lake Yamanaka. Amid a very full program of camps, one especially valuable feature is the 'Lay Leadership' Camp—attended by upwards of 80 people.)

The Rev. Mark Toshio Koike was consecrated Bishop of Osaka on April 28th, 1963, and the Bishop subsequently became Principal of Poole Gakuin on the death of Mr. Tanaka, its former Principal. His Diocese is making some headway in the problem of penetrating the '*Danchi*' (large apartment blocks) with the Gospel, whilst there is occupational evangelistic work in Amagasaki and Sakai.

During the year 1963–64 ten have been added to the ranks of the clergy (six in the Kobe Diocese, and one each in the Hokkaido, Osaka, Kyushu and Tokyo Dioceses), whilst six have been promoted to the priesthood. There have been four deaths (two in the Tokyo Diocese) and one retirement. The inadequacy of available pensions in the face of Japan's steeply rising standard of living has made it impossible as yet to implement the decisions of the General Synod in 1962 and the House of Bishops with respect to compulsory retirement of priests and bishops at 72 and 75 years respectively. The local churches have been doing their utmost to raise the level of their clergy salaries, but the burden involved both here and in the construction of new buildings to replace the small, inadequate postwar structures has at times blunted the outward evangelistic thrust and made it impossible for the Church in Japan to take the financial responsibility for the training of its clergy, that some would feel desirable. What funds that do come from overseas for clergy funds are now being largely devoted to the starting of new work rather than to the subsidizing of existing work.

The fact that control and direction of the Church are in Japanese hands is everywhere recognized, but two incidents emphasized the move from mission to church. One was the return of the Epiphany Sisters to England in April 1963—with no immediate prospect of a return contingent. By contrast the Nazareth Sisterhood, which they were responsible in founding, has gone on from strength to strength, and has started a branch house in Okinawa. The second was the break-up of the old S. P. G. property-holding organization, and its conversion into the Yokohama Diocesan 'shadan'.

During 1963, new Chapels were dedicated in St. Paul's High .School and Primary School, the former an interesting modernistic design of Antonin Raymond's, whilst Christ Church, and Hachioji Churches were restored and dedicated. 1964 has seen the opening of new churches in Fujisawa, Kofu and Naoetsu. In Kyoto, St. John's Church—on a down-town site—was pulled down, and, apart from the church and kindergarten, a large ten-story apartment building is in construction—together with a Supermarket on the first floor!

The Seamen's Mission in Kobe completed its building in November 1963, the foundation stone having been laid by the Archbishop of York during his visit in June. April 1963 also saw the opening of a new Boys' High School in Kobe, named Yashiro Gakuin after Bishop Yashiro. The Bishop of Kobe also has a scheme for the training of would-be emigrants to Brazil. (The link with South America is seen further in the dispatch of a group of would-be settlers to Brazil from the Elizabeth Sanders' Home in Oiso and in the establishment of an Institute for Portuguese and Spanish Studies at St. Paul's University)

The Committee on Industrial Evangelism organized Study Conferences in August 1963 and April 1964, and it has been gratifying to see stronger lay participation. It is still, however, in its infant stage.

The Central Committee on Student work also had summer and winter meetings for study and strategic planning.

August 1963 saw a meeting of all engaged in nursery school work, whilst educationalists and social workers also had their respective group meetings. The students of the Central Theological College held a summer mission in Tokushima Prefecture on the island

of Shikoku, whilst branches of the St. Andrew's had their customary program of mission and service at the parochial level in the summer.

Students from Virginia mingled with youth from Kobe Diocese in a Work Camp engaged on the Yashiro Gakuin buildings during July and August 1963.

Anglicans have continued to take a leading part in Ecumenical gatherings in Tokyo, Kyoto and Kobe, and have initiated a Group in Nagoya. Roman Catholic, Orthodox and Protestant speakers have been welcomed at the Central Theological College. It is widely felt, however, that, as yet, there is little adequate church-with-church dialogue and discussion. So much of the participation in Faith and Order Study or in the Ecumenical Discussion Groups is on an individual basis, and the problem of securing full church commitment remains.

The Publications Board. The Anglican Episcopal Church is anxious that what contribution Anglicanism has made and is making to theological thinking and Biblical study should be made more widely available for the entire Church in Japan, and the Publications Board which was duly set up in May 1963 has initiated a translation program, involving both Anglican classics and also current Anglican theological contributions. The Church Newspaper is now under the new board and has been thoroughly revised. A new feature is the strong emphasis on news of the world-wide church and ecumenical relations.

THE BAPTIST CHURCHES

Noah S. Brannen

There are Baptist missionaries representing fifteen different sending societies cooperating with eight different organizations of Baptist churches and four missions in Japan. This group constitutes the "family of Baptists" in Japan, though there exists no one administrative organization for a cooperative evangelistic program. In 1960, however, several conservative Baptist groups organized the *Baputesuto Kyoryoku-kai* (Baptist Cooperative Society) which held its third annual session from May 9 to May 11, 1963 where matters of common interest—such as the exchange of ministers, theological education, marriage problems, and the problem of burial plots for Christians were discussed. Two of the Baptist groups, the Japan Baptist Convention and the Japan Baptist Union, are members of the Baptist World Alliance, and delegates of these groups attended the B.W.A. meeting in Rio de Janeiro in 1962, and twenty-seven women attended the East Asia Women's Conference of the Baptist World Alliance held in the Philippines in the Spring of 1963.

According to the statistics of the *Kirisutokyo nenkan* (1964), the greatest number of Baptist churches are affiliated with the Japan Baptist Convention (*Baputesuto Renmei*), with whom missionaries from the Southern Baptist Convention Foreign Mission Board are cooperating. The next largest body of churches is organized under the Japan Baptist Union (*Baputesuto Domei*), and receives cooperating missionaries from both the American Baptist Foreign Mission Societies and the

Baptist Union of Sweden. In all, the eight Baptist Bodies reported a membership of 351 churches and preaching places, with 478 ministers and 21,248 baptized members.

At the 1963 Annual Convention of the *Japan Baptist Convention* final approval was given to a reorganization of the Convention structure to become effective in January 1964. Several older leaders rotated off the Executive Board of the Convention and were replaced by younger, postwar men. The Rev. Yoshikazu Nakajima, for twelve years pastor of the Osaka Baptist Church, was elected Executive Secretary and Masao Kawaguchi, for many years pastor of the Fukuoka Baptist Church and more recently of the Okubo Mission in Shinjuku, was elected Evangelism Secretary. From these younger leaders the Convention looks forward to an era of vigorous leadership and progressive expansion.

Much of 1964 was occupied with preparation, execution and follow-up of the Baptist New Life Movement, a large scale evangelistic effort projected in cooperation with the Foreign Mission Board of the Southern Baptist Convention and the Baptist General Convention of Texas. More than six hundred evangelists, music specialists and laymen assisted in five mass campaigns, 140 local church centered meetings, and in personal evangelism over a period of six weeks in April and May. Some twenty-three thousand decision cards were signed variously indicating initial commitment to Christ as their Saviour, a determination to seek more positively the truth of the Christian faith, or in the case of some only a casual interest in Christianity. By the end of 1963 the Convention churches and preaching points recorded a total of 1,778 in baptisms, approximately twice the number recorded

for the previous year. More are expected to follow through to baptism and responsible church membership during 1964. The Convention now has 95 churches and 117 preaching points with a total membership of 16,273.

As a part of the follow-up activities of the New Life Movement ten selected pastors of the Convention has been invited to visit the churches in the United States for three months in the summer of 1964. These men will go in groups of three or four and will be expected to observe evangelistic and educational planning and projection in all types of Baptist churches. Upon their return an effort will be made to utilize their observations and impressions in the churches of Japan.

In the fall of 1963 a preparatory conference was held in Hong Kong with representatives from most of the countries of the Orient looking toward a Church School enlargement campaign in 1966 in each of the countries. The Japan Baptist Convention will participate actively during the next two years in concerted efforts to conserve the harvest from the New Life Movement.

In the spring of 1963 women representatives from the Japan Baptist Convention participated in an Asia Baptist Women's Conference in Manila. The Conference was sponsored by the Women's Division of the Baptist World Alliance.

The Japan Baptist Convention has issued an invitation to the Baptist World Alliance to hold its World Congress in Tokyo in 1970. This Congress meets every five years.

The Japan Baptist Union held its sixth annual convention in 1963, and voted to adopt a plan for a second "Five-Year Evangelism" thrust. This second

phase of the evangelism program of the Japan Baptist Union would have a threefold emphasis : study, strengthening of established churches, and pioneer (Urban) evangelism. The first five-year plan, which ends with the convention in the Spring (1964), succeeeded in organizing eight new recognized preaching places and the addition of 114 new members. Especially encouraging has been the rapid growth of new meeting places throughout the associations—many of them starting from among the membership of a nearby Japan Baptist Union Church, some of them directly related to the Evangelism Department program, and some of them beginning in the homes of members who have moved to new locations.. A leader in this new outreach has been Kanto Gakuin (related institution and seminary). Directly or indirectly related to this institution there have been formed as many as five new meeting places in the last year or so. Generally these meetings begin in the home of a faculty member. Missionaries related to the university have had opportunity to participate in getting these congregations started.

The pattern of growth of congregations in the Japan Baptist Union was vividly presented to the delegates of the Baptist Consultation on World Mission at Hong Kong (December 27, 1963 to January 5, 1964) by Rev. Hisakichi Saito, pastor of the Shiogama Greater Parish and Chairman of the Executive Committee for the Japan Baptist Union. As he explained it, his idea of evangelism is not " point evangelism," where a minister may have a few preaching points where he holds weekly services, but " line evangelism," which he described as being like the casting of a net to sweep everything up in the total mission of the Church to the community. The Greater Parish of

this Shiogama Baptist Church now includes A Baptist Camp Site (at Rifu), a Rural Center (Farmer's Gospel School), as well as six preaching places. Further inroads have been made into the life of the rural community by providing a temporary nursery school for children of farmers during the busy season, and the annual Rural Center Community Fair.

THE CHINESE CHURCHES

Kenneth Wilson

Undoubtedly there were many Chinese in Japan prior to 1900 but little is known of any ministry to them. We begin, therefore, with the turn of the present century when Japan defeated Russia at Port Arthur and her prestige skyrocketed.

In 1904 Chinese students were arriving at 100 a month. In 1905 this average had increased to 500. By 1906 there were 15,000 in Tokyo and Yokohama.

Due to the many pressures, moral and otherwise, put on them the YMCA turned its attention to these homeless, and seeming rootless students. With the interest of the whole far-eastern YMCA organization aroused by the sudden need of the Chinese students in Japan, money and personnel came from all quarters (particularly from Hongkong, China and Korea) and a YMCA building was erected in Tokyo. It was dedicated in 1907 and conducted Bible classes, night school and social activities for these students.

In the meantime the Anglican Mission sent a Chinese pastor from Hankow and a Chinese school was started

in a rented building. Soon missionaries came to assist. By 1910 the mission had 4 centers and had taken over supervision of the YMCA's work for the Chinese. During 1961 the Church Mission Society brought its strength to bear some of the burden. In 1919 the Chinese YMCA in Tokyo had a total membership of 1,019. The great earthquake in 1923 destroyed buildings and disrupted the work. There was some resurgence and rebuilding and then the Manchurian Incident brought such tensions between the Chinese community and the Japanese that little more is heard of the work in the Kanto area.

In the Kansai area, however, it was during the 1916-30 period that a very strong indigenous work began under the leadership of a Chinese individual. After graduating from Palmore Institute this man started a Chinese school and church. By 1921 the church had a Christian Endeavor group of over 100. In 1926 they reported completion of 10 successful years in the school.

Little was done for the Chinese in either the Kanto or Kansai areas again until after the last war. Within a brief time a ministry began in the Student Center at Ochanomizu and Yokohama's China Town. At almost the same time the need for a Christian approach to the Chinese was felt in Kobe. Three people were spearheading these three projects: Mr. Donald Hunter in Tokyo, Mrs. Bertha Hannestad in Yokohama and Dr. W. C. McLauchlin in Kobe. Out of their work there has come two churches in Tokyo, one in Yokohama, three in the triangle cities of Kobe, Osaka and Kyoto—and a mission of the Kobe church established in 1961 in Nagoya. Beside these there is a Little Flock Fellowship and a Taiwan Presbyterian Church in Tokyo and a meeting of believers in the

home of Chinese Consul James Lee in Nagasaki. A group of the Kobe Chinese Presbyterian Church has kept alive a worshipping fellowship which meets each Sunday afternoon in Kobe's Sun Yat Sen Memorial Building. The ministry of these churches is almost exclusively in Mandarin. In addition to the Taiwan church of Tokyo, the Kobe Chinese Presbyterian Church holds morning worship in Mandarin and an afternoon service in Taiwanese. Several churches offer bilingual Mandarin to Japanese or Mandarin to Taiwanese—sometimes English to Mandarin sermons. There is a need for more preaching in Cantonese in Yokohama and Kobe.

One of the strongest churches in Tokyo was founded by members of the Ochanomizu Fellowship. It is presently known as The Tokyo Overseas Chinese Christian Church and is located in the Azabu area. Here, as in the case of most of the churches, there is an able and dedicated group of lay leaders and self-support and self-direction is in evidence.

Membership of all the churches is estimated at 350. Inquirers would increase this number to 650. The number that worships on an average Sunday would total nearly 850.

THE KOREAN CHURCH

C. Rodger Talbot

Side by side with 'Japanese' Churches in Japan there are a number of Churches among ethnic groups. The Churches among the Korean residents in Japan

probably form a large fraction of these ethnic type Churches.

These Churches which usually center their fellowship on a language other than Japanese are acutely congregational in many ways. Their ties with the Christian community outside their own group are usually rather tenuous. Quite commonly they have stronger ties with Christians across the seas than with Christian groups across the street.

Because these Christians are foreigners in Japan, their cultural and Church background are quite distinctive. Accordingly their Church life and their witness in Japan are interestingly distinctive from Japanese Churches. In spite of their atomic nature and wide national variety all of these Churches have strikingly common characteristics and similar opportunities.

The Churches and preaching places among the Koreans in Japan are about 55 in number. Of these approximately five are independent congregations. The rest form a united Church called The Korean Christian Church in Japan. This Church unites Korean Christians from various denominational backgrounds, and is a member of the Japan N.C.C. The independent congregations are those who probably have theological or ecclesiastical questions about affiliating with such a group as The National Christian Council.

The Korean Christian Church in Japan is an independent and self-governing Church. It has no formal relations with the Churches in Korea. The government is a presbyterian type. There are four districts Kanto, Chubu, Kansai and Seinan with a General Assembly which meets annually.

Statistically it is not a large Church. It has a total membership of about 3,500 members, with 1,480 communing members. It has 31 pastors with about 50

churches and preaching points.

The total Korean population in Japan is estimated at 600,000 persons.

Although a numerically small group the Korean Church here is conscious of the need to work at making Christian ties as basic to its life as ethnic ties. Thus there is promoted a broad ecumenical concern. Besides participation in the J.N.C.C., there have been long and close ties with the Presbyterian Church in Canada. The E.A.C.C. has encouraged participation in various conferences and consultations. At the recent meeting in Bangkok the representatives of The Korean Church in Japan pressed for a study of the Christian witness of minority groups in South East Asia.

The Church has benefitted considerably from its participation in the World Presbyterian Alliance. The present study theme in preparation for the August quadrennial assembly, "Come Creator Spirit" has been a spiritual help to many. Even before being accepted as an associate member of the World Council of Churches, many leaders in the Church were grateful for the leadership given in areas such as the Laity, Studies in Evangelism and Ethnic Group problems.

THE LUTHERAN CHURCHES

Howard Alsdorf

Sorting out the various Lutheran groups can be a very confusing task for non-Lutherans. Even some who call themselves Lutherans may experience some difficulty, in view of the mergers which have taken

place in Japan and in the States during the past two years.

Lutheran work in the Japan was started in Saga, in 1893, by representatives of a group that is now part of the Lutheran Church in America. *The Evangelical Lutheran Church in Japan* (*JELC*) is the outgrowth of this seventy-year-old mission endeavor. The JELC brought together the congregations and institutions that had been sponsored by three of the churches which united to form the Lutheran Church in America: the United Lutheran Church, Augustana Lutheran Church, and the Suomi Synod. In addition, the work of the Lutheran Evangelical Association of Finland has been associated with the JELC ever since 1940. In post-war years, the JELC has signed working agreements with the Danish Mission Society and the North German Mission. In May, 1963, this JELC was merged with the Tokai Evangelical Lutheran Church, which was the post-war development of the Evangelical Lutheran Church (now part of the American Lutheran Church). The new Japanese church, which retains the name JELC, has been occupied during the succeding months in making the many adjustments necessary in policies and practices to enable the church to reach its goal of organic union. Thus, the present JELC represents the fruits of the combined labors of the missionaries of the Lutheran Church in America, the American Lutheran Church, the Lutheran Evangelical Association of Finland, the Danish Mission Society, and the North German Mission, as well as their many Japanese co-workers.

In addition to its seminary in Tokyo, the JELC is related to two junior-senior high schools in Kumamoto (Kyushu Gakuin and Kyushu Jogakuin) and the Tokai Lutheran Bible School in Shizuoka. It operates two

student centers in Tokyo, as well as one in Kyoto. Also affiliated with the church are a number of social service institutions in Kumamoto, Arao, Beppu, Osaka, Chiba, and Tokyo. Five church camps—at Mt. Aso, Hiroshima, Kansai, Shizuoka, and Hakone—provide retreat facilities for various church organizations and student groups.

As a part of the preparations for the consummation of the organic union of the newly-merged church, a Japan Evangelism Consultation was convened at Oiso, in January, 1964, with representatives of the JELC and all its supporting groups participating in the discussions. The one tangible result of this meeting was the proposal to set up the Japan Lutheran Committee for Cooperative Mission, which is to be composed of the representatives of the overseas groups and to meet annually in Japan for the express purpose of allocating requests for funds and personnel from overseas. It is hoped that, within a fairly short time, this committee will become the single channel through which all subsidies for the church and its institutions will come from overseas.

The JELC, as well as its related missionary organizations, is one of the groups supporting the Lutheran Literature Society (Seibunsha). The Society is backed by all the Lutheran groups currently working in Japan. Similarly, all Lutheran groups cooperate in the follow-up on the Lutheran Hour broadcast. Originally, this broadcast was sponsored wholly by the Lutheran Laymen's League of the Lutheran Church-Missouri Synod. While Missouri still produces the program and pays for a large share of the broadcast time, many of the other groups pay for the broadcast time in their respective areas. It is no exaggeration to say that the Japan Lutheran Hour, as the oldest and most

widely aired (107 stations) Christian program in Japan, has been of tremendous value to the whole Christian community during its thirteen years on the air. In June, 1963, the Lutheran Hour Center received its one millionth letter from its listeners, and later that same year graduated the 40,000th student from its correspondence course on the basic doctrines of Christianity. The fourteen regional Lutheran Hour centers attempt to channel listeners into the local congregations, whether the latter are Lutheran or not.

Regrettably, plans to inagurate a Christian television program in 1963 had to be postponed. It is still hoped that a television series can be undertaken, perhaps by late 1964. In order to reach a wider radio audience, the Lutheran Hour staff is presently considering the addition of one or more new programs directed at audiences which are not attracted to the dramatic format now being used.

The Japan Lutheran Kyodan, which has been the motive force behind the Lutheran Hour broadcast, is the 15-year-old mission of the Lutheran Church—Missouri Synod. Its evangelistic activities are centered in four areas: Kanto, Fukushima, Niigata, and Hokkaido. In addition, an affiliated mission in Okinawa, inaugurated in 1958 and served by two resident missionaries, has just been strengthened by the addition of a Japanese pastor in early 1964. The congregations in Okinawa show the most rapid rate of growth, but the work there is hampered by the lack of adequate facilities.

The Lutheran Kyodan conducts two Youth Centers: one in Tokyo, and one in Sapporo. The Sapporo program has received considerable impetus from the arrival of a trained youth specialist—the first step in a projected exchange program which is also to take

a Japanese youth worker to America. In Tokyo, the youth center work is co-ordinated with the outreach of the Tokyo Lutheran Center English School which regularly enrolls more than 800 paying students.

This church also concerns itself with Christian education. In addition to kindergartens on the congregational level, the mission operates a junior-senior high school in Hanno, and an elementary-junior high in Urawa. Although this group has yet to embark upon a social service program as such, a social welfare consultant has already been appointed to guide the church into the most effective ways for showing the concern of Christ for all people.

While currently maintaining its own theological training program, negotiations are underway looking toward cooperation with the JELC in the establishment of a new Lutheran seminary in the vicinity of ICU.

In 1961, the Norwegian Missionary Society and the Lutheran Free Church of Norway cooperated in the formation of the *Kinki Evangelical Lutheran Church*, which is located in Hyogo, Nara, Wakayama, and Mie prefectures. This church and its two associated missions assist other Lutheran groups in the Osaka Lutheran Hour Center, and join with the Norwegian Lutheran Mission in the support of the Kobe Lutheran Bible Institute. The Norwegian Missionary Society was responsible for the launching of the *Shinko Maru*, the gospel ship which plies the waters of Osaka Bay, calling at many of the numerous fishing villages which are all-but-inaccessible in any other way. 70 persons can worship in the main hall on the ship, and it once accommodated as many as 120 children for a single program, At the end of 1963, the Kinki church numbered 863 members in 14 churches, served by 9 Japanese pastors, 8 lay evangelists, and 14 mission-

aries. The goal of financial self-support is being strongly emphasized in all Kinki congregations.

A fourth Lutheran body, the *Nishi Nihon Evangelical Lutheran Church*, is at work in Hyogo, Okayama, Tottori, and Shimane prefectures. This church is the outgrowth of work begun by the Norwegian Lutheran Mission. This same mission established the Kobe Lutheran Bible Institute and the Kobe Lutheran Seminary. A rural center is now being set up in Hiruzen, northern Okayama prefecture. This church has its motto: "Every believer a soul-winner", and places strong emphasis on the role of the layman in the life of the church. As of December 31, 1963, the Nishi Nihon Evangelical Lutheran Church numbered 750 members, in 9 churches and 52 preaching places, served by 3 Japanese pastors, 7 lay evangelists, 8 Bible women, and 16 missionaries.

The Lutheran Brethren mission, at work in Akita and Yamagata prefectures, has six missionaries on its roll, and operates the Tohoku Bible School in Akita City. The Scandinavian Christian Dōyūkai, with three missionaries, is establishing a farming center at Shin Rei San (New Spirit Mountain) near Shizuoka.

THE PEACE CHURCHES

Ferdinand Ediger

The Church of the Brethren, The Religious Society of Friends and The Mennonite and Brethren in Christ Churches are usually referred to as the Historic Peace Churches.

The Brethren Service Commission, representing the Church of the Brethren, first came to Japan in 1956 with a program centering on International Peace Seminars and work camps. Based on the conviction that the Christian faith calls men to be peacemakers, the seminars draw students from diverse cultures, religious traditions, and races to explore together problems of conflict between nations. Through lectures, discussions, meditation and recreation, the seminar participants seek to find ways to resolve the tensions which divide the human community. The summer program generally involves a short work camp experience as well as a field trip to Hiroshima to meet with civic leaders, medical doctors and A-bomb survivors to discover the long-range results of a conflict which was not resolved peacefully.

In addition to the seminar program, the Brethren Service Commission has supported a Japanese social worker in Hiroshima and sponsors monthly meetings for seminar alumni residing in the Tokyo area. Recently two Japanese young people have gone to the United States to work as volunteer social workers in settlement houses located in areas of need.

Based on the concept that all men are brethren in spirit, the program in the future will continue to be one designed to increase international understanding and promote reconciliation between man and man.

The Religious Society of Friends—often called Quakers—like other Christian fellowships, embraces a broad range of emphases in the areas of faith and practice. Friends are marked by their emphasis on the direct religious experience of the individual. Authority is not vested in a hierarchy; major decisions are made by the local group, called Monthly Meetings. There are 223 members in the Japan Yearly Meeting

and their meetings are held in Osaka, Tokyo (Toyama Heights and Shimoigusa), Mito City and Shimotsuma in Ibaraki Prefecture and a small informal group meets at International Christian University. There are no pastors but in most cases a clerk presides.

The American Friends Service Committee (AFSC), founded in 1917 as an outgrowth of the Society of Friends, is a contemporary expression of Friends' religious beliefs. Through service for the common good, the AFSC bears witness to the unity and interdependence—economically, socially, morally, and spiritually—of all mankind. The Japan Unit of the AFSC was set up in 1946 to help administer relief programs. Esther B. Rhoads, former teacher and principal of the Friends Girls School in Tokyo, represented the AFSC in Licensed Agencies for Relief in Asia. The AFSC also helped establish neighborhood centers whose administration was taken up by the Japan Friends Service Committee in 1954.

As far as current activities are connected, the Japan Unit carries on a number of programs. International seminars and workcamps, each bringing together approximately 40 Japanese and foreign participants, are held every summer in various parts of Japan and East Asia. Diplomat luncheons enable diplomats stationed in Tokyo to discuss informally and frankly key international issues. The School Affiliation Service brings Japanese and American Schools in contact through exchanges of letters, art work, tape recordings, teachers and studies, Peace problems are studied in a series of public meetings held each spring and fall in Tokyo.

The Mennonite and Brethren in Christ groups in Japan work together with four mission groups whose personnel come from Canada and the U. S. A. Briefly stated, they are characterized by their emphases on

Christian discipleship, Christian service and peacemaking. Geographically, the Mennonite Brethren group works in the Osaka area, the Brethren in Christ in Yamaguchi Prefecture along the Sanin Line, the Hokkaido Fellowship in eastern Hokkaido and the Kyushu Fellowship in Miyazaki Prefecture. Three of the groups cooperate in literature production, Peace emphasis and Tokyo Evangelism. All four of the groups are committed to evangelism, establishment of churches and nurture.

The Mennonite Brethren seek to encircle the metropolis of Osaka with churches on each of the train lines so that contacts from all areas of the city will be able to have access to "Bible teaching, believing ministry". They have nine organized churches and three "preaching places". Six pastors, who have graduated from their Osaka Biblical Seminary, and some of the missionaries serve as leaders in the churches where the membership is now at 428. In conjunction with a 10 minute radio program, *asa no hikari*, a monthly evangelistic campaign is held in the Central Municipal Hall in Osaka.

The first missionaries of the Brethren in Christ group came to Yamaguchi Prefecture in 1953 and today one can find 83 active members in 8 "cells". The most distinctive aspect of their work is that of trying to have self-supported lay leaders for all the cells and sometimes several for each cell if possible. As part of that approach they have a weekly formal training school which leaders and potential leaders attend and from which they go directly to their places of work the next morning.

The Hokkaido Mennonite Fellowship has 10 organized churches with an active membership of 220. Leadership is carried out by 7 pastors, 2 lay leaders

and 9 missionaries who work as a close brotherhood. The objective of this group is to emphasize equally evangelism and nurture in Hokkaido. Winter Bible School for most of the believers and monthly leadership training course for future leaders are also characteristic emphases. Work began in 1949.

The Kyushu Mennonite Fellowship began work in 1951 with church planting and discipleship characterized by general evangelism, radio evangelism (a weekly program), student evangelism (a student center in Miyazaki), and literature evangelism (three bookstores). Five pastors, some with formal training and six missionaries provide leadership for 280 members in 8 organized and 14 unorganized fellowships.

The latter three groups cooperating in Tokyo evangelism have three fellowship groups with missionary and lay leadership. One missionary, with a peace assignment mandate, promotes seminars, lecture tours, international exchange within the framework of the churches and holds interdenominational peace seminars for pastors in various areas of Japan. The Japan Mennonite Literature Association has published books regarding Anabaptist history and the biblical peace witness.

THE PENTECOSTAL GROUPS

John-Willy Rudolph

In Acts 2:4 the first outpouring of the Holy Spirit is recorded. "They were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Down through church

history there have been such manifestations of the Holy Spirit. At the beginning of this century the Holy Spirit fell on small groups of praying Christians in various countries—in America, the Scandinavian countries, Central Europe, India, and China. The common experience in each place was the infilling of the Holy Spirit with speaking in tongues and other manifestations of the Holy Spirit. This revival spread to all parts of the world, and became known as the Pentecostal Movement, which now embraces more than ten million Christians. Pentecost is not a denomination but an experience with the Holy Spirit for all Christians. Today we are witnessing this truth as believers in many denominations throughout the world are receiving the baptism in the Holy Spirit.

It is believed that Mr. & Mrs. C. P. Juergensen who arrived in Tokyo in August 1913 were the first Pentecostal missionaries in Japan. Their daughter, Miss Marie Juergensen, is still serving here. The Juergensens opened their work in Tokyo. Occasional outpourings of the Holy Spirit have been witnessed since the start of Pentecostal work fifty years ago. In 1918 and 1923 in Yokohama; in 1930 in Tokyo; again at Yokohama in tent meetings in 1937; also at Yokohama and Osaka in 1937 when more than one hundred persons were filled with the Spirit; in post-war Japan in early 1948; and since in newly established missions and churches the Holy Spirit has fallen "as in the beginning" (Acts 11:15) on many new converts. Among the leaders in Pentecostal churches today are Japanese brethren who were converted and filled with the Holy Spirit during the early days of Pentecostal missionary work. The emphasis on the Holy Spirit has been accompanied with a vigorous evangelism ministry to bring the Gospel to

the people of Japan.

From the humble beginnings in 1913, the work has grown. Recent statistics show that there are now more than two hundred Pentecostal missionaries from eleven countries serving together with over four hundred national pastors and workers. Churches and outposts number more than 350 with over 5,500 members. More than 10,000 children are attending Sunday Schools and children's meetings. Other children are served in nursery schools, kindergartens, and orphanages.

Aggressive evangelism emphasis has characterized the Pentecostal work in Japan. Evangelistic meetings in tents and public halls, street meetings, jail and hospital services, radio programs, a boat ministry in the Inland Sea, English classes, churches for the deaf, and four book stores are vital parts of Pentecostal outreach. One hundred students are taught in eight Bible Schools in preparation for Christian service.

A conference of Pentecostal missionaries is held for fellowship and prayer annually in the month of March. Other meetings are held locally throughout the year. It is the earnest prayer of Pentecostal missionaries that the Holy Spirit may be manifested revealing to this nation the glory of our Lord and Savior Jesus Christ.

PRESBYTERIAN-REFORMED CHURCHES

Masao Hirata

The Refomed Church in Japan (*Nippon Kirisuto Kaikakuha Kyokai*) was formed by a few former members of the Church of Christ in Japan, who

held to a Reformation-Reformed faith systematized by John Calvin. Because of the pressure of the times this group was a part of the United Church of Christ in Japan, but at the end of the World War II when freedom of faith was declared it became an independent church. On April 28, 1964, nine ministers and three elders became the charter members of this new church. It was established in order to build a sound Protestant church in Japan where people can hold the Confessions of the Reformed faith and realize it's Church life and government.

The church holds to the Westminster Confessions of Faith, the Westminster Larger Catechism and the Westminster Shorter Catechism as the rule of faith and life.

This church cooperates with the Presbyterian Church U.S., the Christian Reformed Church in the U.S.A. and the Orthodox Presbyterian Church in the U.S.A. She is a member of the Reformed Ecumenical Synod. When it met in Grand Rapids Michigan U.S.A. in 1963, this church sent a delegate to the meeting.

Many scholars of this church are now collaborating on a translation of the Bible into Japanese which will be called " The New Japanese Bible ".

A committee has been formed to investigate Shintoism and make a protest against the jeopardizing of the freedom of faith. It is feared that Shinto is again moving toward establishing itself as a state religion.

The Japan Christian Presbyterian Church (*Nippon Kirisuto Choro Kyokai*) was organized on December 9, 1956 with three congregations. At the present time there are eight congregations, with eight ordained ministers and one worker.

The Church holds to the Westminster Confession

of Faith and the Westminster Larger and Shorter Catechism. It takes the presbyterian form of government and holds to the principle of self support. It's theological position is represented by orthodox theology.

The Presbyterian and Reformed Church in Japan (*Nippon Kirisuto Kyokai*) has had a long and colorful history. Among the first missionaries to come to Japan were the following famous men who were the forerunners of this church: James Hepburn, Samuel Brown, D.B. Simmons, Guido Verbeck, James Ballagh and David Thompson.

Under the leadership and influence of Hepburn and Ballagh newly converted Japanese established in Yokohama the first Protestant Church in Japan in 1872. It is known today as the Nippon Kirisuto Yokohama Kaigan Kyokai. This was the first church in Japan to hold the presbyterian order.

This church made rapid progress in its early life. At the synod meeting in 1890 it enacted its own Confession of Faith. It contains a statement of traditional reformed doctrines with the addition of the Apostles Creed.

During World War II under the pressure of the totalitarian military government all of the protestant denominations were united. At the end of the war the totalitarian religious regulations were abolished and religious freedom was declared. In 1951 thirty-nine congregations withdrew from the United Church and established the new *Nippon Kirisuto Kyokai*.

At present there are 108 congregations and 115 ministers. In 1953 a new Confession of Faith was adopted with some enlargement and modification of the previous Confession.

In 1955 it was decided to unite two seminaries

into one. At present the Seminary is located in Tokyo. It offers a six-year course for high-school graduates or a four-year course for college graduates.

The Church was affiliated in 1959 with the World Presbyterian Alliance. A delegate was sent to the General Council held in Sao Saulo, Brazil in that year. Several delegates will be sent to the next General Council to be held in Frankfurt, Germany in 1964.

A new Evangelism Bureau has been established within the church in order to develop a stronger evangelistic program. Four new preaching stations have been begun.

A National Laymen's Meeting was held in Osaka in April of 1964. The theme of the meeting was "The Nippon Kirisuto Kyokai Marches Onward", with the sub-theme of "Pray, Dedicate, Serve". Over 1,000 persons who attended this meeting were filled with the Holy Spirit, and dedicated themselves for the cause of the Lord.

Since World War II, the church has been busy laying its foundation. It has been occupied with its Confession of Faith, with the building of a Theological Seminary, with the forming of two catechisms. Now that the foundation is laid the time has come to turn the strength of the church toward aggressive evangelism.

THE SALVATION ARMY

Theodore Morris

The Salvation Army was established in Japan in 1895 by an energetic group of pioneer Officers from

England. Great difficulties were encountered but despite these a vigorous and growing Army was soon established. Several Japanese of outstanding capabilities were attracted to the Army, among which was Commissioner Gunpei Yamamuro, a brilliant author and evangelist. His book, "The Common People's Gospel" has sold over half a million copies and is still in circulation. Immediately after the Second World War, Commissioner Charles Davidson, who previously had served some years in Japan, was sent back to reestablish the Salvation Army and he has remained the National leader up to the present time.

The Salvation Army in Japan has work in all the Islands of Japan, maintaining 63 Corps (Churches) with 53 outposts (preaching stations). There are 253 Officers (ordained Ministers) carrying on this program with many more lay leaders and volunteer workers. Also as part of the overall operation of the Army, nineteen social institutions are constantly in operation providing sustaining assistance in various fields in Social Work. These include T. B. Sanatoria, (2); Children's Homes, (4) (approximately 175 children from age three to sixteen); Day Nurseries, (5); Hostels for workingmen (2); and ladies, (2); Rescue Homes for young ladies in difficulty, (3); and a Student Hostel for young College Students. This Hostel has recently been enlarged and is providing a Christian Home for Young ladies in all four years of College. The Army also has a Summer Camp near the seaside for use in the Summer months by these Institutions as well as the young people of the various Corps, providing an opportunity for fun and relaxation in the great out-of-doors.

The Salvation Army has been able to add two new buildings to our existing facilities. An imposing six-

story ferro-concrete building has been erected in the Ichigaya area which is being used as an Evangeline Residence, providing housing for about 80 working young ladies. This building also includes a modern auditorium seating approximately four hundred people and has been filled on various occasions when the Tokyo Corps have met for united gatherings. Also recently erected is a four-story structure which incorporates all the necessary facilities for the Training of future Salvation Army Officers for the Japan Territory. The Salvation Army trains all its own Officers in a two year intensive course of instruction including academic and practical courses of study. This building contains classrooms, a Lecture Hall (Chapel), and office space for staff members together with dining room and sleeping accommodations for the "Cadets" in Training. There are at present twenty Cadets in the two year Training Sessions, including a young Medical Doctor and his wife.

Special Campaigns have been conducted in the Kyushu and Kansai areas as well as various short campaigns in all parts of Japan. The Cadets from the Training School usually assist in these endeavors with Commissioner Davidson, The Training Principal, or Colonel Hasegawa, the Chief Secretary for Japan doing the speaking. The Salvation Army is still very active in the Open Air Meeting (a meeting on the street corner) with many outsiders attracted to the Inside Services. The use of brass instruments together with the tambourine and vocal music are of great attraction to the meetings where the gospel is presented. Many are found confessing their sin at the conclusion of such meetings.

The Salvation Army is always ready to assist in time of disaster, either personal or natural. Daily

emergency relief is administered from Headquarters and through the various Corps centers as necessary. In times of natural disaster such as the train accident at Tsurumi or the mine disasters in Kyushu, the Army organizes its personnel and makes every effort to be of both material and spiritual assistance to the victims of such disaster. During the winter months, especially, many people are fed on the streets of the larger cities of Japan, this work made possible by contributions in the familiar Salvation Army Social Kettles placed in various spots in all the major cities. In Tokyo and Osaka temporary structures are used to house and feed men coming to the city in search of work. Special religious services are conducted nightly in these shelters and some definite decisions have been made for God through this contact. During Christmas and New Year celebrations, special parties are held for the aged, children, and the lonely, with special food packages and bedding provided for those in need. This welfare work, as is all the work of the Salvation Army, is done with one principal purpose in mind, to acquaint people with the Lamb of God that takes away the sin of the world.

THE HOLINESS CHURCHES

Aishin Kida

The holiness groups in this country present a wide range of individual characteristics in regard to church polity, type of activities engaged in and even major points of doctrinal emphasis. In the midst of this diversity, the one linking tie has been a common

belief in the Scriptural doctrine of holiness with a predominantly Wesleyan connotation. The author will attempt to suggest some of the work which is being done by holiness groups.

The leading ministers of *The Christian Brotherhood Church*, (Kirisuto Kyodaidan) were formerly affiliated with Bishop Juji Nakada in the former Kiyome Kyokai made up of the group which adhered to the Bishop when the pre-war Japan Holiness Church was divided into two main bodies, the Nippon Sei Kyokai and the Kiyome Kyokai. The so-called Four-Fold Gospel advocated by Bishop Nakada continues to be emphasized. The four main points are regeneration, sanctification, divine healing and the second coming. Another prominent feature is intercessory prayer for the hastening of the Lord's return, for a widespread revival in Japan in order that the nation might become an instrument to carry out God's divine purposes, especially for the accomplishment of the third subject of intercessory prayer, that is the restoration of God's Chosen People Israel.

The Holy Christian Unity Church, (Kirisuto Seikyodan) came into being on June 1958, when twenty-eight churches formally decided to withdraw from the Christian Brotherhood Church. Up to that time the two groups had a common history, and still continue to share practically the same doctrinal position. The present leader of the denomination is the Rev. Hiromi Yanaka. Their headquarters office is located in Chiba City.

The Immanuel General Mission, (Immanueru Sogo Dendodan) was first organized in October, 1945, under the leadership of the Rev. Tsugio Tsutada, formerly a minister in the Nippon Sei Kyokai. Since that time he has held the office of Bishop in the denomination

and is also concurrently head of their seminary. From the outset, establishment of a self-sustaining, indigenous church has been uppermost together with a major emphasis on foreign missions. Another item of interest is that since 1952 the denomination has had a fraternal relationship with the American Wesleyan Mission in Japan, and since 1954 with the World Gospel Mission. Together they form the Immanuel Wesleyan Federation.

The Japan Church of Jesus Christ, (Nippon Iesu Kirisuto Kyodan) has fallen heir to work which dates back to 1903 when the Rev. B. F. Buxton together with others organized the Japan Evangelistic Band. In 1935 the resultant churches were consolidated into an organization called the Nippon Iesu Kirisuto Kyokai which later formed a component part of the United Church of Christ in Japan. In 1951 the denomination was reorganized forming the present Nippon Iesu Kirisuto Kyodan. The denomination continues to maintain close fraternal relationship with the Japan Evangelistic Band which also carries on pioneer evangelistic activities on its own. The spiritual legacy of the Rev. Barclay Buxton is still prominent in both groups.

Missionary work of *The Japan Church of the Nazarene*, (Nippon Nazaren Kyodan) dates back more than half a century, since it was in 1908 that work was actually started by two missionaries from the Un,ted States. Following the war, a fresh start was made in 1946 when the work was reorganized under the leadership of Dr. W.A. Eckel. Since his retirement from the Superintendency in 1961, the office has been occupied by the Rev. Aishin Kida. Doctrinally, the denomination is committed to the Bible teaching on entire sanctification.

The Japan Free Methodist Church, (Nippon Jiyu Mesojisuto Kyodan) has a history dating back to 1895 when it was founded by Teikichi Kawabe. At the present time most of its work is in the Kansai area. It has only one church in Tokyo. The past year a new preaching place was opened in Amagasaki in the Kansai area. The present Superintendent is Takesaburo Uzaki.

The work of *The Japan Holiness Church*, (Nippon Horinesu Kyodan) is affiliated with the Oriental Missionary Society. Its churches extend from Hokkaido to Okinawa, however Okinawa is looked upon as overseas work. This past year has seen a move of this group's headquarters and seminary buildings into much larger quarters, The new school dormitory will hold up to one hundred students, however the present enrollment stands at forty-seven. Dr. Paul T. Petticord, Chairman of the Board of Directors of the Oriental Missionary Society was present for the dedication of the new quarters.

Other churches doing work in Japan are *The Japan Gospel Church*, (Nippon Fukuin Kyodan), and the *Oriental Missionary Society Holiness Church* (Toyo Senkyokai Horinesu Kyodan).

THE UNITED CHURCH OF CHRIST IN JAPAN (NIHON KIRISUTO KYODAN)

Ryozo Hara

The Nihon Kirisuto Kyodan* is a united church. It came into being not for the sake of any unique doctrines or because of any outstanding leader but for the sake of Christian unity. In order to arrive at a common understanding of the way this unity was achieved, and of the reasons for unification, the the present writer would like to begin with the following brief statement on "The Development of the United Church of Christ in Japan."** This statement as a whole may be taken as one source for an understanding of the Nihon Kirisuto Kyodan.

"Protestant Christianity in our country originated in the mission of foreign missionaries who came to Japan in the sixth year of the Ansei era (1859). In the fifth year of the Meiji era (1872), on the second day of the second month (old calendar), the first Protestant church, the Nihon Kirisuto Kokai, was established. This church belonged to none of the denominations found in foreign countries but was, as it were, a supra-denominational church. Subsequently, however, denominations from Europe and America

* The terms "Nihon Kirisuto Kyodan" and "United Church of Christ in Japan," or simply "United Church," are used interchangeably throughout this article.

** This statement, which was officially approved by the United Church General Assembly, may be found in the United Church's *Kyodan Kyogi oyobi Sho-Kisoku* (Constitution, Rules and Regulations), revised as of October 1962, pp. 15–16.

were transplanted to Japan, and as their mission work expanded, the number of denominations in Japan likewise suddenly increased. From a different angle at about the same time, proposals for union arose frequently among the several denominations, partly stimulated from abroad by the ecumenical movement. Finally the opportunity arose, externally occasioned by the promulgation of the Religious Organization Law, for all the Protestant churches of the country to unite, and in the fifteenth year of the Showa era (1940), on October 17, at a mass meeting of Christian laymen from all Japan, a declaration of church unity was made. Acting on the basis of this declaration, the churches of more than thirty Protestant denominations achieved unity the following year, in accordance with the following summary of the statement that came out of the Founding Assembly at which the Nihon Kirisuto Kyodan came into existence, held at Fujimi-cho Church on June 24-25, 1941:

> The triune God, Father, Son, and Holy Spirit, revealed in Jesus Christ and attested in the Holy Scriptures, because of the sins of the world and for its salvation, was pleased to become a human being, to die, and to rise again, and to grant forgiveness of sins, justification, sanctification, and eternal life to all who believe in atonement through the Son.
>
> The Church, as the body of Christ, is the place where those who have been called by God's grace hold services of worship, proclaim the Gospel, observe the Sacraments, and expectantly await the return of the Lord.

Later, in conjunction with the annullment of the

Religious Organizations Law, the proposal was made that the United Church's organization be revised. In the twenty-first year of the Showa era, on October 16 (1946), the Constitution of the Nihon Kirisuto Kyodan was enacted, making it evident that this body, of its own volition, was indeed a united church.

Moreover, at the time the Constitution was revised on October 28, 1948, it was decided that the United Church would confess its faith in the words of the Apostles' Creed. Finally, on October 26, 1954, there was enacted the United Church's own Confession of Faith. Thus, through a unity given in the Holy Spirit under the wondrous providence of God, the Nihon Kirisuto Kyodan, which long labored for the formation of a stable church, here firmly established its unification as a united church.

This is the heart of the matter as to how the United Church was born.

Like other churches of the world, the Nihon Kirisuto Kyodan, as a member of the Body of Christ, believes in the unity of the Church and, shouldering such burdens as need to be taken up to realize this end, is continuing its labors on behalf of Christian unity. In this endeavor there is, however, one thing that distinguishes the Nihon Kirisuto Kyodan from other churches. That is the radicalness of the path it has chosen. Instead of inviting cooperation in bits and pieces of denominations that retain their traditional structures intact, its members have first cast themselves, as denominations, into one body and there—in confrontations and sometimes in collisions with the claims and practices of other traditions—are seeking out the way toward unity. Accordingly, the Nihon Kirisuto Kyodan, like Abraham who set forth not knowing where he was to go, is an adventurous body,

for without clearly perceiving what path toward unity it should tread, it has simply set out believing in Christian unity. Exposed to the danger of fragmentation, and having bade farewell with a sorrowful heart to those who chose to depart, it continues to walk in this faith even to the present day. For that very reason the problem of Christian unity is, for the Nihon Kirisuto Kyodan, a most serious and realistic problem indeed.

At the 1954 United Church General Assembly, this church adopted, as was mentioned above, its own Confession of Faith. At that time some people raised objection, charging that the Nihon Kirisuto Kyodan was changing into a "creedal church." Only on the understanding that this confession was not a binding one, could it be passed. Neither organizationally nor substantially was the faith of the local church to be decided upon from without. This principle holds true not only for the Confession of Faith but for church administration as well. It has become evident that when churches of varying traditions gather into a single body, what results, as a matter of historical necessity, is not a pure and pristine union but the strengthening of the autonomy of the local church.

To such a degree has this strengthening of the authority of the local church taken place that now the problem of "inefficiency" has arisen. At the present time this matter of solving the problem of inefficiency is one of the most seriously discussed problems in the United Church. Like a refrain one hears that the United Church must become "a church with life-blood coursing through her veins" (*chi no kayou kyodan*). The United Church stands today at a crossroads, seeking to determine which path it should take. The fact remains, however, that the "in-

efficiency" at issue here by no means implies a contradiction between the work of the local church and the work of the United Church as a whole. It stands, rather, as an expression of the pain of this transition period through which the United Church is passing for the sake of attaining organic unification.

More than twenty years have passed since the founding of the United Church. The period of birth and infancy is over. We can now see the signs which indicate that the United Church has entered the second stage of her pilgrimage toward unity, for now such a feeling of mutual trust and reliance has grown up between those members of differing traditions who have come together in this church that they can even consider revising their conception of the United Church itself.

Behind the attitude of inclining one's ear, of opening one's heart to another, lies a spirit of vigilance that will not permit indiscriminate compromise. This is simply a matter of being honest with the Bible. Without this, there can be no dialogue that will lead toward genuine unity, no opening of the way toward the new creation. The fact that this attitude of vigilance for the truth and this attitude of openness toward others have grown up, as a necessary result, from the formation of one body by churches of many traditions holds great promise for the United Church as it moves out into the future.

The Nihon Kirisuto Kyodan is presently in process of formation. Before it lies the task of developing, through the encounter of many traditions, a new church. This new church will not be the least common denominator among all these traditions, nor will it represent an intensive cultivation of what may be deemed the strong points of each denomination. It

will, rather, emerge in consequence of a search, by those many traditions that have joined together in the United Church, for solutions to the many realistic problems that have arisen. The denominational traditions do indeed serve as a background to the discussions that are being carried on, but they alone do not suffice to point the new road ahead. It is this new road for which the Nihon Kirisuto Kyodan is searching. This road will doubtless be steep and rough, but it is our hope that following it will make it possible to discover the unity of the church. As yet, however, we know not what response will be granted to our hope. We are awaiting the travail of the new creation. Ridding ourselves of exclusive, self-complacent, short-tempered attitudes and without being shackled by the great heritages of the past, we wish, with a pioneer spirit, to carry on an unremitting search for new fields and to see for ourselves the result of our labors. Though we of the Nihon Kirisuto Kyodan have only a short and simple history to our name, before us lies the vision of grappling with these developments that are leading us, filled with that perseverance and catholicity that are assured to us by the Spirit, to the formation of a new United Church.

Out of such a vision came the United Church's "Fundamental Policy on the Mission of the Church," developed in the light of an analysis of the church as it presently exists, and issued in October 1961 (Showa 36). This statement, though leaving unsolved a number of problems as to its content, is highly significant in that it points a direction for the United Church to follow, at this new stage, as it seeks reformation. This statement points up a way for the solution of the problem of "inefficiency," and it has

stimulated an earnest debate, which continues to the present, as to what it means for the Nihon Kirisuto Kyodan, as a church, to seek structural renewal. Moreover, it specifies the following problem areas, each of which has been entrusted to a committee and is currently eliciting vigorous and searching discussion:

(1) The self-renewal of the church (the church's awareness of being in the world)
(2) A re-examination of the organization for evangelism (a second look at evangelistic policy)
(3) The one billion yen fund (reorganization of the United Church's financial structure)
(4) Inquiry into the matter of ecumenical cooperation (cooperation with the churches of the world)
(5) Research into the structure of the United Church (in connection with the problem of inefficiency, a re-examination of the committee structure and administration)

THE ADVENTIST CHURCHES

W.T. Clark

Unlike some other denominations, there are relatively few Adventist bodies. Aside from the Seventh-day Adventist church, the largest is the Advent Christian Church. Since no information on their work outside of North America is at hand, space here will be devoted entirely to the largest of the Adventist bodies, the Seventh-day Adventist church. At the end of 1962 world membership (baptized members) stood at 1,362,775 with 74% outside of North America. Although the first S.D.A. missionary came to Japan in 1896, the growth of the church in this country has been slow.

By 1941 membership reached 1,000, a figure almost halved by the end of the war. In the past 18 years, however, the pace has quickened and membership at the end of 1963 was 4,849.

The S.D.A. church believes in evangelism, with every department and segment organized to this end. To further this program, in addition to the public evangelistic program of each local church, certain other specialized lines of endeavor have been developed. These include educational work, with schools from kindergarten through college developing and training Christian youth. From these schools came more than 15% of the 430 people baptized in 1963. The medical and health educational program, built around Tokyo-Sanitarium Hospital and Harajuku Clinic in Tokyo, and the Adventist Medical Center in Okinawa, endeavors to demonstrate the power of Christian love, and illustrate the value of healthful Christian living.

The distribution of Christian literature in 1963 reached a new level with total sales of over ¥70,000,000, excluding free literature given away. This program has proved extremely helpful in circulating Christian literature widely, and has resulted in many contacts leading to conversions. It is also a useful corollary to the radio programs of the Voice of Prophecy, now broadcast over 20 stations and sub-stations, and reaching a potential audience of over 31,000,000 people throughout Japan.

The organization and operation of the Seventh-day Adventist Church in Japan differs from other denominations in certain respects. Representative in form of government, the church is directly connected to the world body, and receives considerable financial support from the world body. Overall direction and respon-

sibility for the church program is in the hands of an executive committee of 23 members, over half of them national workers of experience. However, considerable autonomy remains in the local conference or mission area (Japan is now divided into three such areas for administrative purposes) and is in turn directed by a local executive committee composed almost exclusively of national leadership. There is close harmony and cooperation between these local committees and the parent committee with headquarters in Tokyo.

In order to strengthen the church in Japan, greater stress is being laid upon the training and development of a consecrated and active laity, directed by dedicated and wide-awake national leadership. History has emphasized that strength of the church resides in fully converted men and women, rather than structures of wood and stone.

While the church continues to feel an integral part of the world church, it is also developing into a strong self-supporting body less dependent upon overseas financial aid. In 1963 the church received from abroad for operating purposes over 30,000,000 yen, plus additional funds for capital expenditures. At the same time over 50,000,000. yen was contributed by the membership in Japan in tithes and offerings for the support of the indigenous work, while more than ¥15,000,000 was sent to the world body as Japan's contribution toward support of the world church.

THE UNION CHURCHES

Howard Haines

For over a century—ever since Townsend Harris

conducted Protestant services in the 1850s—Christians from overseas have played an important role as part of the Christian community in Japan.

The English-language Union Churches of Tokyo and Kobe were the very first Christian churches of any kind in their respective communities. Both erected church buildings in 1872, and their present buildings in 1928–30. Both of these buildings were substantially destroyed in 1945, and rebuilt in the 1950s. Both began with congregations composed largely of missionaries and for that reason centered their Sunday worship in the afternoons; more recently, with the expansion of the foreign population, they have rapidly developed morning services as well. Both churches are completely self-governing and self-supporting, maintaining property, program, and pastor by contributions of their members; and both now contribute substantially to Christian service and outreach in Japan, as well as stirring the faith and Christian practice of their members.

German-speaking congregations developed in close fellowship with these English.speaking churches. In Kobe, the two congregations still use the same building and have a combined Board of Trustees. During the war the German pastor conducted services in both languages and served both Kobe congregations. In Tokyo, a German congregation met in the building of the English-language church as early as 1885. They subsequently lost one church building in the 1923 earthquake and another by bombing in 1945. The present Tokyo "Kreuzkirche" (Cross Church) near Gotanda was erected in 1959, drawing imaginatively upon Japanese architecture. A pipe organ was installed in 1961.

Dr. Charles Iglehart tells us that at one time there

were as many as thirty Union Churches in Japan. Some of these have disappeared, like the Yokohama Union Church which has not functioned since the war, primarily because the Yokohama Chapel Center (U. S. Navy sponsored) seemed adequately to serve the religious needs of the English-speaking Protestants of that area.

Additional Union Churches have come into being in Japan, as well as a number of denominational foreign-language churches. The Nagoya Union Church, for instance, was founded in 1952, and now holds services regularly every Sunday at 4 p. m. in the centrally located Nagoya Chuo Kyokai.

By the beginning of 1964, the membership of *Tokyo Union Church* had grown to 458, even though about one-third of the congregation leaves Tokyo each year and must be replaced. The burgeoning number of business people greatly outnumbers the missionary and diplomatic personnel who formerly had been the large majority. Three services each Sunday were necessary, with an average total attendance in 1963–64 of about 450. Sunday School enrollment passed 300. In 1964, approximalely ¥3,000,000 was contributed for Christian work in Japan, including a series of Refresher Courses for Japanese pastors in various parts of the country, sponsored in partnership with Tokyo Union Theological Seminary.

In cooperation with the Japan National Christian Council, Tokyo Union Church will serve in 1964 as a focal point for church information for foreigners coming to the Olympics. Looking toward development of the foreign population in western Tokyo, the church purchased in 1963 a plot of land in Mitaka, near the new American School in Japan, for the development of a second Union Church in Tokyo.

In mid-1964 the Rev. Howard B. Haines returned to the States after a seven year pastorate in Tokyo, and was succeeded by Dr. John C. Gingerich, formerly of the North Broadway Methodist Church of Columbus, Ohio. Mr. Michael DeVore continues his two-year term as the church's third full-time Assistant Pastor.

At the *Kobe Union Church*, membership stood in 1964 at about 200, with Sunday attendance frequently exceeding that figure. Missionaries from a wide range of denominations still form the majority of the membership, but the number of business people has been steadily increasing. The church carries on a well-rounded program for men, women, and children, as well as a ministry to sailors and servicemen and to Japanese students and young people, and a wide benevolence program.

In 1964 the Rev. Vernon A. Crawford completed his term as pastor. A call was issued to the Rev. Maurice Holt (former American chaplain) who is expected to undertake his duties as pastor of the Kobe church in early spring, 1965.

Leadership in the *German-language churches* has for the past ten years been given by Pastor Harald Oehler, who conducts services in the Tokyo Kreuzkirche, and also monthly at Yokohama (in Christ Church) and at Kobe (at the Kobe Union Church). Sunday Schools as well as a number of study and service activities are conducted. The Tokyo-Yokohama membership is about 350 persons, including children; the Kobe-Osaka congregation is of about half this size.

All of the Union Churches lay stress on both their interdenominational and their international character. The congregation of the German church in Tokyo includes German, Swiss, Austrian and Dutch Protes-

tants of many denominations, and the members of the English-language churches come from as many as twenty countries in the Americas, Europe, Asia, and Africa. All these congregations also include Japanese members.

Since most of those worshiping at these churches are daily envolved in significant relationships with Japanese—as businessmen, missionaries, educators, and in a dozen embassies—it is hard to exaggerate the importance of their maintaining solidly Christian faith, life, and attitudes. It is to the development of this vital Christian witness, as well as ministry to their personal and family needs, that the Union Churches are dedicated.

THE EASTERN ORTHODOX CHURCH

Proclus Ushimaru

The Eastern Orthodox Church in Japan was founded by F. R. Nicholas Kasatkin, a missionary from the Russian Orthodox Church who was later made Archbishop Nicholas of Japan.

This Church began its work in Japan in a small chapel in the Hakodate Russian Consulate in 1861. In 1870, a church office was established in Tokyo. It has served as the church administrative headquarters since that time. In this same location there are many other church buildings, among them The Resurrection Cathedral, known as NICHOLAI-DO by the Japanese public. The Cathedral is still standing and is an important national cultural property.

Its construction was begun in 1884 and it was

completed in 1891. The grounds of NICHOLAI-DO were purchased by The Church in early 1963. Payment for this purchase of Government Property will be made over several years time. For the Eastern Orthodox Church this is the greatest obstacle to missionary aid from The Russian Orthodox Greek Catholic Church of America, an "auto-cephalious" church known as "Metropolia" in the U. S. A.

There is an administrative difference in the degree of independence of The Eastern Orthodox Church. The "auto-cephalious" church is entirely independent and self-governing. It appoints its own chief bishop and conducts its relations with other churches directly. On the other hand, "autonomous" churches are also self governing and manage their own internal affairs, but the appointment of their chief bishops requires the sanction of the Mother Church. It is through the Mother Church that their relations with other churches are carried on. The Japanese Church belongs to the latter. When the above-mentioned economic condition has improved, there will be a possibility for the Japanese Church to be become an "auto-cephalious" church.

There is new activity calling for better management of the Theological Seminary and of Sunday Schools. The former which has been closed since the Russian Revolution is the most important institution for missionary work in The Japanese Church. It was opened in 1957 and is progressing along favorable lines. A small religious tract is being published by the Orthodox Youth Association in Tokyo twice a year and is called "A Series of Orthodox Church Teachings" written and edited by the author. The head of the Church, Bishop Vladimir, has been traveling to all of the parishes in Japan in order to speak to them. In the

interests of the Ecumenical movement some priests of the Japan Orthodox Church have been attending Ecumenical Study Groups throughout Japan.

THE ROMAN CATHOLIC CHURCH

A.W. Bryson

This decade of the nineteen sixties is a historic one in terms of the Catholic Church's restoration in Japan after centuries of persecution.

1962 marked two centenaries—that of the construction of the first post-restoration Catholic Church on the Bluff in Yokohama, the present St. Francis Xavier Church; and the centenary of the canonization of the 26 Christian martyrs of Nagasaki.

Next year, 1965, will mark the centenary of the finding at Nagasaki of the descendants of the persecuted Christians of the 17th century.

Any survey of the contemporary Catholic Church in Japan would thereby be incomplete without a brief look at its historical background in this country.

The history of the Catholic Church in Japan falls naturally into three distinctive periods: (1) The dawn of Christianity with the coming of St. Francis Xavier in 1549, culminating in the great persecution of the first half of the 17th century. (2) The period from the return of Catholic missionaries to Japan in the latter half of the 19th century till the end of 1945. (3) The postwar period from 1945 till the present day. (1) The first period was one of rapid growth and expansion. Hundreds of thousands, ranging from peasant to daimyô, embraced the Catholic Faith. Then came the great persecution, when many

thousands were martyred and wrote with their blood one of the most inspiring pages of Christian history. For more than two centuries thereafter Japan was closed to the West and Christian influence.

(2) After the coming of Commodore Perry in the middle of the 19th ceutury, Japan opened its door once more to the West. The first Catholic missionaries, who came soon after, were amazed to find that a few thousand Christians had persevered in the Faith, despite recurring persecution, in Urakami, Nagasaki, and on the outlying Gotô islands. But even with this nucleus to build on, the growth of the Church was a relatively slow one up till the end of the last world war. In the beginning, an inherited distrust of Christianity (aftermath of the great persecution) was largely the cause. Understandably, too, a people with their own proud traditions of race, civilization, culture and religion, shut off for two centuries from any contact with Western civilization, found Christianity not easy of acceptance.

National factors of a social, cultural and religious nature, therefore, militated against the conversion to Christianity of other than a small minority. The Catholic Church during all this period was working zealously in the religious, educational and social welfare fields, and had achieved its own Japanese-born Hierarchy between 1927 and 1940.

(3) The brief period since 1945, characterized by improved relations and increasing understanding between Japan and the Christian countries, has been one of great growth for Christianity in general and the Catholic Church in particular.

The Constitution guarantees equality and freedom to all established religions and creeds. Enlightened legislation, notably " The Religious Juridical Persons'

Act", "The School Corporations' Act" and "The Social Welfare Corporations' Act", have created conditions favorable to the establishment, development and operation of religious, educational and charitable institutions.

It is a tribute to the understanding and tolerance of the Japanese Government and people, and has resulted in a greatly expanded program of educational and social welfare works, which are the traditional fruits of Christianity.

In response to this generous attitude, the Catholic Church has drawn heavily on its spiritual and material resources, in its ardent desire to work with and for the people of Japan, and their spiritual and social welfare.

As a result, in the past nineteen years the Catholic Church in Japan has trebled its membership; quadrupled its religious, educational, and social welfare works and organizations; and increased its prestige and Christian influence out of all proportion to both. For in this latter regard, it must be remembered that, spiritually this has not been an immediate reward, but rather a matter of the slow growth of the Mustard Seed, which, watered by the blood of martyrs, is, after lying dormant in the soil of centuries, being blessed by God with fruit, in response to the long patient tilling of His husbandmen. Only thus are the following statistics explainable.

These statistics fall naturally into four categories: (A) Religious; (B) Educational; (C) Social Welfare; and (D) Social Action.

(A) RELIGIOUS

There are 15 dioceses; 879 churches and mission

stations; 155 monasteries and 405 convents. Catholics number just on 320,000.

The Hierarchy is completely Japanese, consisting of the Cardinal-Archbishop of Tokyo, the Archbishop of Nagasaki, and the Bishops of Sapporo, Sendai, Niigata, Urawa, Yokohama, Nagoya, Kyoto, Osaka, Hiroshima, Takamatsu, Fukuoka, Oita, and Kagoshima.

Under the jurisdiction and direction of the Japanese Bishops are 1,745 priests (522 Japanese and 1,223 foreigners), 429 Brothers (250 Japanese and 179 foreigners), 5,003 nuns (3,886 Japanese and 1,117 foreigners) and a large number of Japanese catechists and lay helpers.

The vocation rate in Japan for priests and Religious Societies continues to be very high. The 1963 statistics show that 412 were studying for the diocesan clergy, and more than half that number for the various Religious Societies of Priests; while 542 are undergoing training to become Brothers, and 1,726 to become Sisters.

(B) EDUCATIONAL

There are the following educational facilities: Post Graduate—3; Universities—10; Junior Colleges—22; High Schools—106; Middle Schools—96; Primary Schools—51; Special Schools—23; Kindergartens—460, for a total of 771.

The total enrollment is as follows: Schools—124, 946, Kindergarten—72,222, for a total of 197,168.

(C) SOCIAL WELFARE

The Catholic Church has the following social welfare institutions: Hospitals and Dispensaries—59;

Orphanages—40; Baby Homes—8; Nurseries—44; Old Folks' Homes—15; Homes for Feeble-minded Children—4; Dormitories—20; Others—54.

The Social Welfare Department, which is a part of the National Catholic Committee, acts in a liaison capacity for these major social welfare institutions and activities. The total number of major social welfare institutions is 244.

The hospitals and dispensaries provide, 3,430 beds for patients; 183 doctors and 913 nurses attend their needs.

There are 5,291 children in the orphanages; 1,500 babies in the baby homes; 6,000 children in nurseries; and 808 aged in old folks' homes. Homes for delinquent girls take care of hundreds more. The St. Vincent de Paul Society has 136 conferences throughout Japan, whose 1,376 members devote their activities to the poor and unemployed. The Catholic Doctors' Association, with a membership of about 650, and the Catholic Nurses' Association, with a much larger membership, give valuable services to the community.

(D) SOCIAL ACTION

In the field of Social Action, the Catholic Church is very active. "The Young Christian Workers" (J.O.C. and J.O.C.F.), with headquarters in Tokyo, has over 800 militant and many associate members, with 145 local councils. It publishes its own newspaper (circulation 12,000), and propagates Christian social principles, in an effort to rebut communism, and bring about better employer-employee relationship. For the rest, the Catholic Church in Japan maintains 2 employment agencies, 9 students' centers,

12 press and publication agencies, 7 Catholic culture centers, athletic centers, and many other social services. The Catholic Students' Association, with over 2,500 members, is active on the campus of about 50 universities. The Catholic Migration Commission is busily engaged helping emigrants, mainly to South American countries.

The Church also actively cooperates with the "Community Chest", "Red Cross", and other national social service agencies.

A Catholic Olympic Committee has been formed to provide religious facilities and services for Catholic athletes and visitors to Tokyo Olympic Games this year.

At a diocesan level, the Church's administration, including the various activities outlined above, is under the direction of the local Bishop.

At a national level, the Apostolic Internuncio, the Holy Father's Minister to Japan, maintains liaison with the Japanese Government and the Vatican on the one hand, and with the Japanese Hierarchy on the other.

The National Catholic Committee of Japan is the Church's central office for national affairs. It is composed of all the members of the Hierarchy.

It has five departments: General Affairs, Education, Social Welfare, Lay Apostolate and Public Information. It is under the direction of an Administrative Board of five Bishops. The Office of the Secretary General is its service agency.

The Catholic Church in Japan has a well ordered administrative machinery capable of handling its present wide spiritual, educational, and social welfare program, which can readily be geared to meet a greatly expanded program in the future.

This has made for internal unity and harmony; and has brought about smooth and happy relationships with the Government, other religious groups, and the community generally. The Government and its officials are well disposed and cooperative, and the Church is respected at every level of national life.

In the educational field the Church, with its imposing array of school establishment, ranging from universities and colleges right down to kindergartens, speaks with an authoritative voice, which is given courteous hearing in educational circles. In the social welfare field, the Church is very active and is well regarded by the Welfare Ministry.

In the prevailing atmosphere of ecumenism, it would seem to be a new dawn of Christianity in the "Land of the Rising Sun", which has been blessed indeed by the Risen Son of God". Seen in true historic perspective, the present finds its meaning in the past, and its complete fulfilment in the future.

III CHRISTIAN EDUCATION

Robert Fulop, Edit.

True to its historical heritage, Christianity in Japan continues to make its influence felt in the realm of education. Church school education, in spite of setbacks during the last several years, persists to thrive and form a base for many churches. Theological education, though plagued with its problems of proliferation, remains the source for the churchs' evangelistic and pastoral leadership. Less directly related to the churches are the many schools which offer instruction from kindergarten to the university level in the context of vital Christianity. This chapter will deal with these three phases of Christian education, attempting to cover as wide an area of Christian activity as possible.

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1. CHURCH SCHOOLS

Edwin Fisch, & Yoshio Kimura

Present day Japan is, in many respects, a nation of the young; and this implication is fully appreciated by leaders in the government. They have given primary importance to problems of the education of children and young people, to guide each to a proper place as a constructive member of Japanese society. With this emphasis as a background, what place does the church give to Christian Education in its overall program ?

That the church recognizes a responsibility is evident from the emphasis placed upon Christian day kinder-

gartens where there is a unique opportunity to early inculcate Christian truth in the child, and likewise to gain at least acceptance with the parents of the value of Christian instruction. Most churches have a Sunday School, and there is a growing prominence to extra curricular activity and Christian camp programs. By and large, churches are actively engaged throughout the week with many activities centering in the church premises. Much of this is however of an informal nature; and thus in terms of formal class training, how does the church emphasis compare with that of the government in secular education?

Favorable Factors

There are many favorable factors to a program of Christian education in Japan. Church membership is made up of literate Christians, all with a formal school background, and many of these have had high school, and a fair number have had college training. It can also be safely stated that all children of school age are able to read graded materials. So it is technically possible for every Christian to become a Sunday School teacher, and it is possible for every child to use workbooks or leaflets and to look up references in the Bible.

This has made possible an abundance of Sunday School literature, such as is unknown to most of the non-Christian countries of the world.

The average enrollment for a Sunday School is about 60 students. In many respects this is an ideal size, for it is large enough to have a good program, yet is small enough so the child is not "lost" in the crowd. There is room for each child to have an active part, and opportunity for personal recognition.

Also, the average church membership of 72 should be adequate both to finance the Sunday School and to provide its teaching staff.

The average Sunday School has five teachers, with a fairly high absentee rate among pupils, giving each teacher an average of seven students present each Sunday. This pupil/teacher ratio is considerably better than the average found in western countries. Thus the teacher has no more students than she can easily teach, pray for, follow up, and guide in spiritual birth and growth.

Sunday School work has been a part of the church program in Japan for many years, and is considered to be a definite part of the church program.

Disturbing Trends

Amid such ideal teaching situations, the alarming trend is towards lessening returns in terms of pupil attendance. A study of statistics over the past ten years reveals an interesting pattern. The total number of Sunday Schools in operation has remained fairly constant, for the difference between the highest number and the lowest number does not exceed 15% or averages 1.5% per year. So the church has maintained its regular program throughout this period.

The number of Sunday School teachers has been relatively constant, with a slight decrease of 6% noted over the past six years, a minor change of but 1% a year. So the churches have continued to challenge and enlist Sunday School teachers.

It is in the important area of results, or number of children reached, that the trend downward accelerates. In the past ten years, enrollment has dropped 20%, and attendance has dropped 30%. The encourag-

ing factor is that this downward trend has been bottoming out, the last two years going down but 2.5%. Thus it is to be hoped that the bottom has been reached, and the movement will now be upward again.

Naturally there are individual differences among churches and missions. It is refreshing to note that Lutherans as a group, have doubled the Sunday School attendance of four years ago. The Southern Baptist Convention Sunday Schools have increased in attendance 10% over four years. Assemblies of God churches have increased their attendance by 15% in the same period. The Emmanuel Church association and Brethren Assemblies have retained the same number of students although Brethren attendance seems to be only one-third of their enrollment.

During the same four year period, the Southern Baptist Convention, Christian and Missionary Alliance, Free Methodists, and Church of the Nazarene increased in both number of Sunday Schools, and number of teachers, but dropped in students.

In all other groups in the survey, which considered only those with a total Sunday School enrollment of 1,000 students or more, there was a decrease, both in the Sunday School program and in the number of students.

In fairness, one should state that figures have been compiled from the yearbooks of *Christo Shimbun Sha*, which contain many incomplete returns. Where additional or more accurate information was available, we have used it; thus if errors should be found in this analysis, we would be most happy to be notified.

In examining the programs of those churches which have increased their attendance, it is noteworthy that they are the groups which have considered the Sunday School as their primary means of teaching evangelism,

and which have an intensive program in their home countries. The full effect has not been only in the increase in Sunday School attendance, but at the same time their whole church program has profited, with increases in number of churches, church workers and in church membership.

Conversely, where Sunday School attendance has decreased, there has been for the most part a very modest gain in church membership. Among several exceptions to this pattern is The Evangelical Alliance Mission, which records a nearly 50% increase in membership, while recording a greater than 50% drop in Sunday School attendance. The inference seems to be that there is a strong evangelistic program, but it is geared primarily to the adult level, with a weakened emphasis on Sunday School evangelism.

Influencing Factors

Many have tried to find the reasons for this drop in attendance, and it has been variously ascribed to: television which, in taking up so much of the children's study time, requires the use of Sunday to catch up on studies, and the rising economy with the increase in week-end and other outings by the family. In the competition for education, some parents arrange for special tutoring on Sundays. A rising spirit of materialism has also affected the desire for spiritual learning. There is also some intensification of efforts by non-Christian groups.

These and other factors all affect the picture, yet the fact is that some churches made gains in spite of this. Where there is a planned and pressed Sunday School program it seems to record gains each year.

The real problem may not be as much in external as in internal matters.

In the ratio of church members to Sunday School pupils, The Baptist General Conference has two Sunday School pupils in attendance for each church member. Southern Baptists, The Evangelical Alliance Mission, Church of the Nazarene, Assemblies of God, and Brethren groups all have more pupils than members. Some have as little as one pupil for each four members; although the average for all churches is one pupil for each two church members. By comparison, before 1949 some missions had four pupils for each church member, and the national average was better than 1.5 pupils per church member.

Nearly forty years ago, the Appraisal Commission made its famous survey of mission methods. One conclusion was that missionaries largely reproduce themselves. Thus pastors reproduce pastors, evangelists reproduce evangelists, teachers reproduce teachers. Is this not a factor in the pattern here ?

How many missionaries are actively interested in promoting Sunday School work is a difficult question; it is embarassing to ask how many have an active part in teaching. Many have taught only during language study days. Many seem to have substituted the teaching of English classes for teaching in the Sunday School. As leaders in Christian service, the example of the missionary will leave its lasting effect upon the churches; fortunately some have shown how profitable Sunday School work can be, many others ought to be showing it.

Many will protest that their Sunday School has already been turned over to national leadership. In such a case, it is time to branch out with a new Sunday School, not a time to consider the work

completed. Regardless of how many branch Sunday Schools are started and turned over to national leadership, with less than one half of 1% of the children in Sunday School, every church could well start an additional branch Sunday School every year.

Most Japanese pastors are aware of the need for a Sunday School in their church. But in general it has been a subordinate position, and largely staffed by women teachers. This may reflect a weakness in training schools, which almost without exception have no required courses in Christian Education for future pastors. Thus there is a real need for seminaries and Bible Schools to strengthen their Christian Education departments and to make certain courses required for graduation.

As pastors have seen the value of the Sunday School, the results have been phenomenal. One Chiba pastor has started one branch after another, and at last report had four Sunday Schools in connection with his church. Another began a ministry of prayer for each child in the home where a contact had been made. Today there is a flourishing church built upon the Sunday School pupils of earlier years.

N.C.C. Program

In regard to the program of the National Christian Council, the Rev. Yoshio Kimura reports as follows:

"At the Annual Meeting of the National Christian Council in March, 1964, it was decided to change the name of the National Christian Council Church School Department to the Church Education Department. As the Church Education Department it has already been active in all the churches, with the responsibility of general church education. Of course,

the church school was the central part of this.

"As the NCC Church Education Department, it is now considered able to contribute to all churches and denominations; and church educational leaders on a high level have held study conferences and conferences of education department heads for the purpose of contact and cooperation. The tendency in all churches at present is to change the educational committee into an education bureau. About half of the churches with whom we cooperate have made this change.

"We know that all the denominations have put their energy into activities of church education, but we cannot say as yet that there is an increase in numbers. It is clear, however, that efforts are being put forth to spread education throughout the entire church.

"At present the affiliated members and associate member denominations are as follows: United Church of Christ in Japan, Anglican Episcopal Church, Japan Evangelical Lutheran Church, Japan Baptist Convention, Japan Baptist Union, Church of Christ in Japan, Korean Church, Japan Jesus Christ Church, Church of the Nazarene, Salvation Army, Free Methodist Church ond a number of other churches of various denominations.

Churches	2,689
Church School Teachers	15,094
Church School Pupils	167,323

"The trend is not particulary outstanding, but denominations having church school classes for adults are increasing, and in the Southern Baptist Churches this has risen to 70% of the churches. We do not have a report from others, but each year sees an increase in this adult education.

"All the denominations are working at training of

teachers, and all over Japan they are holding training courses for this purpose."

It should be noted that the above figures are for associates as well as full members of the NCC Church Education Department; hence some of these figures will be duplicated in other statistics.

Statistics for Sunday School work for all Protestant groups, as compared with figures for church membership, are as follows:

Sunday Schools	3,519	Churches (and preaching points)	5,393
S. S. teachers	18.278	Pastors (and evangelists)	7,101
S. S. enrollment	210,708	Members	391,015
S. S. attendance	121,111	Attendance (all meetings)	177,581

Among the Pentecostal groups there is considerable interest in children's work with 323 Sunday Schools with an attendance of 10,935.

Areas of Christian Education

The church program for Christian education begins with Christian day kindergartens, which as a rule have a greater enrollment and attendance than the Sunday School proper. These are effective in teaching Bible stories, hymns and prayers to young children.

In the Sunday School proper, most have three departments: pre-school, grades 1-3, and grades 4-6. Some have high school classes, and a beginning has been made in adult Sunday School classes, where previously the European type of Sunday School, for children only, was the rule.

Vacation Bible Schools for a five day period are showing real promise, and in this area, gains have

been recorded each year. This is usually graded in four departments, pre-school through middle school.

Bible camps are increasing in number yearly, and their programs are now extending over to more of the year. Most of the larger missions maintain their own camps. The young people and college age groups are particularly affected in this work, although some adult camps are also in operation.

J.S.S.U. Program

The Sunday School department for most of the conservative groups is the Japan Sunday School Union, which carries on no direct Sunday School teaching itself, but instead operates solely with and through existing churches. Its services are used by more than 87 missions or church associations in Japan, and it has the most extensive and complete program of literature production in Japan in its field.

Activities supplementary to the usual Sunday School activities have been started, such as Pioneer Girls, Sky Pilots, Boy's Brigade, Child Evangelism, etc.

Teacher training programs are on the increase, a number of regional rallies being held throughout the year. In addition, Japan Sunday School Union holds a three day Sunday School workers' retreat during Golden Week (April 29-May 5) each year.

Literature

Literature is available through a number of publishers. These are in three groups, the denominational, the interdenominational, and the undenominational materials. In the first group are: denominations such as the Japan Lutheran Church (Concordia), and the

Japan Baptist Convention (Jordan).

The above publish primarily for their own denominations, and usually issue monthly supplements. All publish a teacher's manual in magazine format. Some issue childrens' leaflets or magazines. The synthetic curricula materials prepared by the Church School Department of NCCJ are typical interdenominational materials.

In the undenominational field, the Japan Sunday School Union issues two separate curricula, each on a quarterly basis, with teacher's manuals, pupil leaflets, and pupil workbooks. As the largest Sunday School publisher, it also publishes teacher training manuals, attendance cards and charts, large teaching pictures, flannelgraphs, hymnals, and an annual VBS course. All its materials are issued in color printing.

A real problem is that Sunday School work will never reach more than a minimal percent of the children of Japan. One of the attempts has been through attractive literature. A number of Christian children's magazines are being issued, one being "Otomodachi" in four colors. Another most fruitful method has been that of placing a set of Bible story books in public school libraries. This set of five volumes is illustrated with more than 240 full color pictures, and has been extremely popular with school children. Japan Sunday School Union has encouraged missions to place these sets in each school in their areas of work, and 1963 alone saw more than 1200 sets placed in public school libraries. Some sets are in every prefecture of Japan, and one prefecture, Nagano Ken, has a set in each of its 450 primary schools, and in most of its middle schools, largely through the efforts of Rev. J. Norton, of The Evangelical Alliance Mission. Similarly, all the middle schools, and many

of the primary schools in Yokohoma have sets through the diligence of Rev. R. Degelman. Another mission is seeking to complete Niigata Prefecture, and so the work continues.

In Christian education, one of the problems is to acquaint Sunday School teachers with available materials and provide ready accessability to them. Direct mail orders, formerly practical, no longer attract buyers since the present mail rates frequently add one-third to the cost. This has encouraged the rise of many regional Christian bookstores, and more are being started monthly. This trend has shown the need for cooperation, and the Japan Christian Booksellers Association was formed during the year 1963. This should improve the teacher's flow of information regarding adequate teaching helps and teaching tools.

A New Challenge

As 1963 drew to a close, a new challenge faced the church. Buddhists, meeting on December 17, determined to establish 14,000 Sunday Schools during the next ten years, and set an initial budget of ¥ 550,000,000 (US$ 1,500,000) for this project. In a day when Protestant Sunday School work is at the lowest ebb in ten years, Buddhism sees in the Sunday School movement the essential method that they anticipate will strengthen their own movement. And so the church, with the *method*, with the *message*, and with the *motive*, has its challenge and its opportunity, and its responsibility under God.

2. THEOLOGICAL EDUCATION

Cyril Powles

"The Japan Christian Year Book" for 1960 lists "around 60 Christian theological schools and seminaries in Japan." For the purposes of this survey those institutions loosely classed as Bible Schools are being dealt with in the latter half of this section. We have therefore somewhat arbitrarily defined a seminary as being a school where preparation is carried on, either for the ordained ministry of the Church, or at least for a full-time career as a paid worker. Even so, it is difficult to make a clear division between a seminary and a Bible School, while many church-related colleges and universities (e.g., Rikkyo University in Tokyo) have departments of Christian studies which carry on theological education, although they are not formally recognized as being qualified to prepare people for the ministry.

Accordingly, we have sent out a questionnaire to fifteen schools and colleges which were thought to be representative, as follows:

(1) *Kyodan related.* Tokyo Union Theological Seminary (TUTS), Japan Biblical Seminary (JBS), Tsurukawa Rural Institute, and the Colleges of Theology of Doshisha, and Kansei Gakuin Universities, and Department of Theology of Aoyama Gakuin.

(2) *Seikokai related.* Central Theological College (CTC), Williams Shingakkan, and the Department of Chrisitan Studies of Shoin Junior College.

(3) *Lutheran.* Japan Lutheran Seminary (now University) (JLS), and the Kobe Lutheran Seminary.

(4) *Baptist.* Kanto Gakuin College of Theology and Seinan Gakuin Department of Theology.

(5) *Reformed.* Nippon Kirisuto Shingakko (Nikki) and Kobe Kaikaku Shingakko.

Of the above, detailed replies have been received from eleven, the results of which have been tabulated below. In this connection, it is important to note that the basis of the figures quoted seem to vary from school to school, so that the information will only serve as the roughest of guides for purposes of comparison.

Types of Schools

As no report on theological education has been given in the "Year Book" since 1960, it may help to review the general situation in this country. Institutions giving education in theology are roughly divisible into three types:

(1) *Universities.* These give a four year liberal arts in theology course, after which candidates for the ministry generally have to take a further two years for a M.Th. or M.A. in Theology degree in order to qualify. Such courses are given by TUTS, Doshisha, Aoyama Gakuin, Kansei Gakuin, and Kanto Gakuin, as well as some others which are strictly outside the limits of this survey. The newest recruit to these ranks is JLS, which has become a *Daigaku* from the commencement of the academic year 1964.

(2) *Graduate only.* CTC gives a three year course in theology, leading to a B.D. on presentation of a thesis. Entrance is only for graduates of a qualified university, although some special students are admitted. As the Ministry of Education does not recognize a graduate school which does not have its

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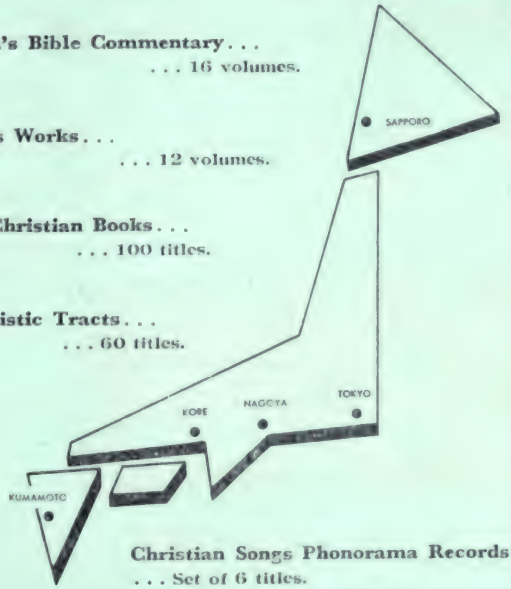

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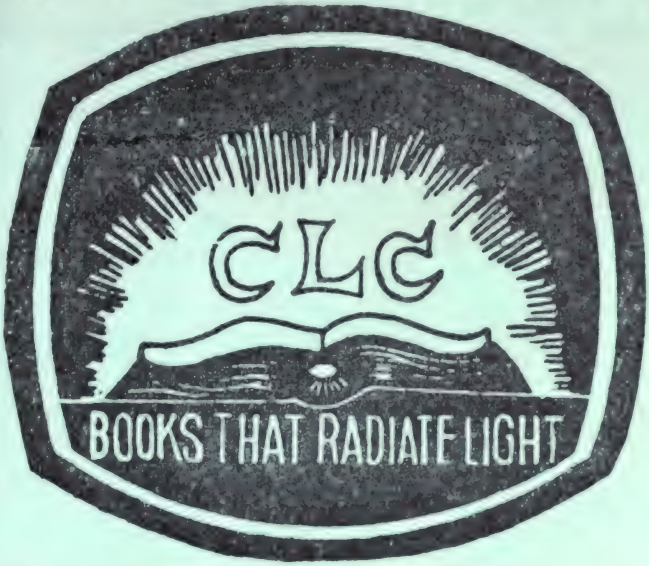

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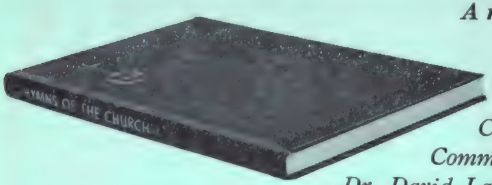

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own undergraduate course, this school is in the somewhat anomalous position of being ranked in Japan with sewing and cooking schools, although its degree has been consistently recognized by universities in Europe and America for purposes of graduate study for higher degrees.

(3) *Schools (including Junior Colleges).* Courses in this group are quite varied. They range from 3 to 4 years of training, with or without high school graduation, down to the course given by Nikki, which has a seven year course (Yoka-3, Honka-3, and Graduate-1). The institutions in this category are JBS, Tsurukawa Institute, Williams, Shoin, Kobe Lutheran, Kobe Kaikaku, Nikki, and, up to 1964, Japan Lutheran Seminary.

Courses

As may be seen by a glance at Table II, the courses given are remarkably similar (at least on the surface). Both in content and in emphasis they would appear to follow closely the curriculum of any western theological college or seminary. As in the latter, the Big Four of Biblical Studies, Systematic Theology, Church History and Practical Theology take up the greater part of the timetable, while a comparatively small amount of time is spent on Japanese Christianity. Undoubtedly, this latter subject is also covered in such courses as Practical Theology, Apologetics, and Church History, so that a snap judgement on this point may be unfair.

Certain differences also appear. There is a great variation in the number of hours devoted to worship, ranging from twenty minutes in the morning to 2.5 hours a day. One school reports a weekly prayer

meeting, while another has a daily schedule of 1 hour in the morning plus 30 minutes of meditation, followed by noon prayers, evening prayer, and Compline last thing at night. Factors in these differences include, not only theological differences, but also the problem of students living out.

Changes

Readers will naturally be interested in changes which have taken place since our last survey. On the whole there are surprisingly few, but one or two trends are clearly visible, For instance, colleges in the *Kyodan* connection have increased their courses in practical theology, Christian Education, etc. TUTS reports, "New program (of field work) concentrates on student in his fifth year; includes consultation periodically with church pastors involved, counselling, etc." Aoyama Gakuin reports, "strengthening of the practical field, esp. Christian Education." TUTS also appears to have increased the hours in Church History, Japanese Christianity, and Worship, at the expense of a greater amount of time formerly spent on Systematic Theology.

Although outside the limits of this survey, it is not irrelevant to note the opening of a new Institute of Christian Education (JICE) at Rikkyo University, which has been responsible for the conducting of a number of Group Life Laboratories on a cross-confessional basis. This institute is also exploring the possibility of a clinical training program to be conducted in conjunction with the medical and psychiatric staff of St. Luke's International Hospital.

There is a general tendency to lengthen courses on every hand in order to make room for new subjects

and more intensive training. As we have seen, Japan Lutheran Seminary (JLS) has now become a *Daigaku*, while Kobe Lutheran has extended the course from three years to four. Seinan Gakuin has divided the course into a B.D. course and a Bible School, with opportunity for graduates of the former to do further study at the Asia Baptist Theological Seminary. Biblical Seminary (JBS) now has a graduate, or *kenkyu*, course of one year in addition to its former regular course of five years. Central Theological College (CTC) has added courses in European Culture, Japanese Culture, and Japanese Church History. Kanto has been granted permission by the Ministry of Education to offer courses leading to the Doctor of Theology degree.

There is a fair amount of international exchange being carried on, even though one school, in answer to this question replied, "No! Purpose is for Japanese." The Tokyo Union Theological Seminary (TUTS) reports, "We usually have students from Korea, Taiwan and Okinawa." Both Williams and CTC regularly have students from Okinawa and this year are exchanging with students from Korea and Malaysia. JLS has had a student from India. Language is, of course, the greatest problem here. The best organized programme of this nature is, without doubt, the Southeast Asia Christian Rural Training Course sponsored by the Tsurukawa Rural Institute and supported by the East Asia Christian Council. Registration in this course runs around 10 students coming from five different countries (1962). Instruction is in English and courses are given in the three main divisions of Agriculture, Rural Life, and Rural Church.

Problems

Finally, let us glance at certain problems common to all or most of these institutions.

(1) *Enrollment.* Reference to Table I will show that there seems to have been little change in numbers of students, although exact figures are not available over an extended period. However, periodicals of ten years ago mention a figure of "about two hundred students" for TUTS, while the enrollment at CTC at that time was around 25. As the overall membership of the parent churches has ostensibly been increasing over this period, the lack of increase in candidates for the ministry would seem to indicate an actual falling-off of numbers.

(2) *Finances.* All institutions without exception are pinched financially. As theological students are not generally supported by their families, fees must be kept at a minimum. A church which is straining itself to attain financial self-support at the local level has little left over for the support of an expensive central institution. Consequently, a great deal of support has to be sought abroad and this naturally is done on a basis of minimum, rather than optimum, requirements.

(3) *Lack of Specialized Books in Japanese.* A glance at Table I will show that in almost every school books in foreign languages (mostly German and English) far outnumber Japanese works. This places a great strain on students, as they must turn to foreign works as soon as their introductory study is finished. The Theological Education Fund is at present assisting in the cost of translating and publishing basic texts, and in the writing of new ones. The situation is much better than it was, but improvement

Table I Theological Seminaries in Japan

Name	Enrollment			%		Faculty			Books in Library	
	1961	1962	1963	Men	Women	Full	Part	Foreign	Jap'se	Other
TUTS	181	171	185	92	8	23	23	6	11,234	28,216
JBS	86	91	89	72	28	2	6	2	(6,336)	
Aoyama G	76	69	60	62	38	11	18	2	12,000	18,000
CTC	18	20	19	100	—	6	4	4	3,000	10,000
Shoin JC	3	4	4	25	75	3	4	1	650	1,200
Williams	2	3	2	66	34	1	10	3	1,900	300
Kanto GU	27	32	38	82	18	12	7	1	3,000	10,000
Seinan GU	38	28	20	90	10	8	6	5	8,906	12,569
JLS	32	35	36	95	5	6	25	4	4,500	10,500
Kobe Lutheran	12	12	12	100	—	5	8	5	740	390
Nikki	29	30	28	72	28	7	4	6	2,000	20,000

Table II Hours of Courses Given

Name	Bible	Syst. Theol.	Ch. Hist.	P.T.	Jap'se Xy	Worship	Others
TUTS	94	46	32	38	4	6	40
JBS	22	11	6	16	4	18	40
Aoyama GU	44	18	12	20	2	12	30
CTC	36	21	15	39	4	18	42
Shoin JC	8	4	4	3	2	2	9
Williams	20	12	15	21	4	5	28
Kanto GU	54	28	31	32	4	3	52
Seinan GU	20	8	10	12	—	4	18
JLS	24	22	12	10	4	4	—
Kobe Lutheran	8	3	2	2	—	1	3
Nikki	3	8	2	4	2	1	2

N.B. The above figures vary due to many factors, such as length of course, etc. Comparisons should be made by striking a ratio for each college, rather than by comparing the above figures as they stand.

is gradual.

(4) *Duplication of Facilities.* Although some teachers teach in two theological schools or universities, a rough calculation of the 11 schools circularized indicates a total of 492 students are presently being taught by 199 full-or part-time instructors, a ratio of approximately one teacher to 2.5 students. Coupled with the financial problem, this gives some idea of the waste which results from an over-duplication of educational facilities. One federated faculty each in the Kanto and Kansai areas could easily handle all applicants, leaving plenty of talent left over for a top-notch graduate school as well. Confessional convictions and differences in traditions of worship and discipline could be safeguarded by having separate hostels and by having special courses taught by representatives of the respective churches. This is done regularly in the West without compromise of belief. In Japan, the obstacle to be hurdled would be rather the cultural tendency to guard jealously the autonomy of the separate unit.

3. JAPAN ASSOCIATION OF EVANGELICAL THEOLOGICAL SCHOOLS

John M.L. Young

In June 1962, the Japan Council of Evangelical Missions called together a conference of evangelical educators for a two day meeting immediately preceding their own gathering. At this conference papers were read on such subjects as "The Value and Possibility of Specially Qualified Visiting Lecturers," "The Problem of Text Books in Japan for Christian Schools," and "What An Accrediting Agency Can Do for Our Christian Schools." Study groups then met to discuss the problems of school discipline, finances, faculty, practical work and textbooks. At the business session, the twelve schools having representatives present agreed unanimously to go on record as favoring the establishment of an association of those engaged in the training of Christian workers for mutual assistance and encouragement; and that this association contemplate as one of its possible objectives the establishment of an accrediting association for these schools in the future. A steering committee to call an organizing conference, representing five of the schools, was appointed with Donald E. Hoke of the Japan Christian College as chairman.

This committee convened a "Conference on Theological Education" which met that October. Representatives came from twenty schools and passed the following resolution. "Be it resolved that we form, for the purpose of cooperation in advancing our common goals, an association of evangelical, Biblical, theologi-

cal schools engaged in training Christian workers. It is understood that this association is not directly affiliated with any other existing ecclesiastical or educational organization." The name chosen for the organization was "The Japan Association of Evangelical Theological Schools," *Nihon Fukuinshugi Shingakko Kyogikai*. A constitutional committee was elected with Akiji Kurumada of the Tokyo Bible Seminary and John M.L. Young of the Japan Christian Theological Seminary as co-chairmen, and the steering committee was asked to continue until a spring conference should be convened.

At the May 1963 conference, the proposed constitution was modified and adopted after lengthy examination. It contains an eight point evangelical doctrinal statement, and states the purpose of the association in these words. "This organization, as an association of evangelical institutions engaged in training Christian workers, shall promote cooperation among member schools to the end that each may better fulfill its educational objectives." In addition to subscription to the doctrinal statement and purpose, the following criteria for membership were inserted in the constitution:

a) A minimum of five regular students.

b) Two regular faculty members.

c) An academic school year equivalent to at least thirty weeks of fifteen class hours each week.

d) A two year academic course.

A temporary executive committee of four Japanese and three missionaries was elected to serve until the fall meeting. At this October 1963 conference, three addresses were given on the subjects of "Objectives, and Methods of Attaining Them, of 1) A Bible School; 2) A Bible College; and 3) A Theological

Seminary." In addition, Professor Haruo Omura, associate professor of philosophy at Tokyo Metropolitan University and an elder at the Namamugi Presbyterian Church, gave an address on "Theological Education in the Context of Modern Japanese Society and Culture." An executive committee of seven members was elected to serve in two classes, retiring in alternate years, with John M.L. Young chosen as the first president. The following standing committees were also authorized:

a) Study Commission on Legal Affairs.
b) Study Commission on Educational Philosophy.
c) Study Commission on Faculty Qualifications.
d) Study Commission on Financial Affairs.

The charter membership was left open until the April 1964 conference, at which time there were ten regular member schools enrolled and two associate members, not yet qualifying for full membership, with five other schools sending official observers. At this latest conference a comprehensive report was made by the chairman of the Study Commission on Financial Affairs, Mr. Sakurai of the JCC. He went into the principles and practices of administration and management of schools, sources of income and expenditures including school fees for tuition, room and board, faculty and staff salaries and allowances, *arbeit*, honoraria for visiting speakers, and other matters. Along with a mimeographed eight page report, he presented fourteen pages of wage scales of government and other schools, and the tuition fees of twenty well known colleges. It was decided to make this material available to non-members, with other reports submitted, for the price of the conference registration fee. Those interested may get in touch with the Association's secretary, Mr. Higuchi, at the JCC.

Another address was that of William Cessna on "Pastoral Counselling for Pastors and Teachers." Mr. Cessna is writing his doctoral thesis in this area for Michigan State University. The chairman of the Study Commission on Legal Affairs, Professor Yamazaki of Tokyo Bible Seminary, gave a progress report of their investigations concerning kinds of government recognition and the attending advantages and disadvantages, as well as matters dealing with incorporation (*hojin*). He will bring a full report at the next conference.

Evangelical School Situation Today

As nearly as can be determined, there are now forty-four evangelical institutions in Japan engaged in training Christian workers which could qualify for membership in the Association. To learn more about them a survey questionnaire was sent to them inquiring as to their student body during the last semester, number of teachers including part-time ones, the purpose of the training being given, and the entrance requirements. From the information at hand the following report has been tabulated.

(Report as of May 1st, 1964)

Number of Schools in Survey	Students last Semester	Teachers Including Part-time	Purpose is to train:*			Entrance Requirements**		
			Ministers	Bible Women	Laymen	Col.	H.S.	M.S.
29	629	170	24	17	11	4	20	7

Note: *Some schools have two and some all three of these objectives.

**Two schools have both undergraduate and graduate departments and have listed the entrance requirements separately bringing the total to 31.

It is obvious from these figures that many of these schools are quite small, the average attendance being 21.5. Actually 18 of the schools had 15 or fewer students. For the education of every 3.07 students, at least part of the time of a Christian leader is required. The survey is not complete but these ratios would probably hold in a complete return. A more complete survey form has been prepared to gather more information such as the ratio of men students to women, of Japanese teachers to missionary, the extent of libraries and the semester hours required per course. It is to be hoped that this material will be available for a later report.

Numerous Schools

The question naturally arises as to why there should be so many of these small theological schools for the training of ministers (or evangelists), Bible Women and laymen. Since it has been reported that more than half, 23 out of 44, of these evangelical schools have been begun, or re-activated, during the last five years, it is apparent that there must exist dissatisfaction with the previously established schools. To this writer the two primary reasons for this dissatisfaction appear to be the following.

First, there is a deep dissatisfaction on the part of evangelicals with the theology of many of the older schools for theological training. This accounts for the existance of most of the evangelical schools, whereas the second reason to be given may throw light on the recent upsurge of new schools. Evangelicals desire advanced training for their Christian leaders but they are determined that this training will be within the framework of historic Christianity cen-

tered in the supernatural person and work of Christ and the infallible authority of Scripture. Modern Biblical criticism, resting on the foundation of last century's rationalistic higher criticism, is today the accepted approach to Scripture of many, if not most, of Japan's older theological institutions whether oriented to the older liberalism or the newer neo-orthodox or existential theology. For this reason the majority of postwar evangelical missions will not consider sending their young, prospective leaders to these schools but insist on their attending evangelical schools upholding their view of Scripture and of Christ.

Secondly, there is dissatisfaction in more recent years, on the part of some, with even sending their young people to the earlier postwar evangelical schools. The reason is different from the first but it does explain, at least in part, the recent upsurge of new schools. Joint inter-mission evangelical schools were tried after the war, and some are continuing, but the pendulum is now swinging away from that direction. The reason is the experiences many have had in smaller missions with special emphases, or in rural areas sending students to city schools, especially Tokyo, of having their young people turn to one of the larger works represented in the school, or lose their enthusiasm for the mission's special denominational emphasis, or even become critical of it, or after years in the city losing their interest in rural evangelism and church building. The result has been the more recent effort to educate the young people in the local area with the corresponding great increase of schools.

These schools are necessarily greatly limited as to students, facilities (especially libraries) and faculty members. The question arises as to whether this method will work or whether in the long run it will

not fail to reach the desired goal of providing adequately trained ministers for the local churches. Whether there is a better method, and if so, what it is and how can it be made to function, is one of the problems in evangelical school cooperation to which the Japan Association of Evangelical Theological Schools must address itself.

4. CHRISTIAN SCHOOLS

Daisy Edgerton

Japan is one the most highly educated countries of the world and Christian schools have and are continuing to make a contribution in the field of Japanese education. In the early days when direct evangelism was not possible, the missionaries turned to schools as a means of reaching Japan's non-Christian society. Most of the Christian schools in Japan, except those established after the war by Japanese Christians, were started as a means of evangelism by some foreign mission board, and the tradional spirit of evangelism is strong in these schools. The schools now receive only a small part of their total budget from mission boards and are supported almost entirely through tuitions from students. Most of the schools have rejected the term "mission school" because of its implication of foreign support and control, but they have proudly maintained the term "Christian school". They continue to feel close to the boards that established them and to the ideals of their early founders. They feel that they are continuing to participate in "mission". The Christian schools

strive for a Christian faculty; they require Bible study; and they have regular worship services and special evangelistic services as part of their regular curriculum. They also have Christian clubs and Christian conferences for both faculty and students. In addition to this they sponsor Bible classes for parents and actively encourage students to attend local churches and participate in church activities.

Problems

Christian educational institutions, however, have many problems and are continually struggling with these problems and trying to find solutions to them. Since no school can exist unless the schools attract students, this becomes one of the first problems for the Christian schools. In order to do this, most of the schools have recently (in the last ten years) rebuilt and installed new equipment in an effort to have at least as good facilities as those of public schools. Many schools have also expanded into other levels of education, since the "elevator" type schools (schools in which students move from one level to another without taking entrance examinations) are more attractive; and the schools genuinely feel that they have a contribution to make in these other levels of education. For example, in addition to statistics given with this article, the 1964-65 school year saw two junior colleges enlarge to four year colleges and five high schools add junior college departments. The majority of Christian schools are girls' schools and girls are now getting more education than in the past. There has also been an increase of at least three elementary school departments since 1960.

As more and more students go on to college, there is greater pressure on the high school to prepare students for passing college entrance examinations which calls for greater emphasis on academic teaching and maintaining high academic standards. This has caused many schools which formerly had a five day week to change to a five and a half day week, and and to teach longer hours per day. There is hope that some relief may come in this area with the institution of the new college board type of examinations inaugurated in 1963.

In spite of these efforts to attract students it is necessary to remember that the post-war student population varies from year to year and the number of students ready to enter a particular level of education directly affects the number of applicants at that level. The years 1960 and 1961 were peak years for junior high schools and thus 1963 and 1964 became peak years for senior high schools (and 1966 and 1967 will be the peak years for colleges). In those years all Christian schools had far more applicants than they could accept. However the year 1964 brought a definite drop in numbers ready to enter junior high school. This brought a corresponding drop in the number of applicants to enter Christian schools. For example one Christian boys' school received only 17 applicants and therefore decided not to have a first year class and at this point it seems probable that it will discontinue its junior high school entirely. One girls' school that desired 250 students received only 43 applications. Other schools gave two examinations in an effort to get the required number of students. This situation applies to all private schools, including Protestant, Catholic, Buddhist and others. In fact Christian schools in Tokyo

were still better able to attract pupils than other schools because of their reputation for high academic standards and character building.

Another factor that must be taken into consideration is that the public schools are free, and since junior high school has been made compulsory, the government has spent a great deal of money on improving schools at this level. Also as the elementary school population decreases, the public elementary school teachers face the possibility of losing their jobs unless they can be given jobs in the public junior high schools. For this reason they encourage their students to attend public junior high schools rather than private schools. At last the population seems to have leveled off and the schools can now make their plans on the basis of the continuation of the present numbers. In making these plans they must remember that government junior high schools now have a teacher-student ratio of 1 to 49 and are committed to decreasing this ratio as fast as possible.

Christian schools are continually criticized for being too large—that is having too many sections per class and too many students per section, especially when Christian education is assumed to be most effective when it is on a personal basis. Christian university students are concentrated in the areas of economics (22,689), literature (18,146), law (8,354), commerce (7,525) and engineering (4,341) with the results of teacher-student ratios of 1 to 65 in economics, 1 to 35 in literature, 1 to 63 in law, 1 to 65 in commerce and 1 to 27 in engineering. Because of this the teacher-student ratio in the Christian universities is among the highest in Japan, while that of the Government supported universities is among the lowest with the other well-known universities falling in between.

Administrators recognize this as a problem and are trying to meet it in part through better and increased counselling programs. By admitting large numbers is the one way that they have of meeting their financial responsibilities. Most schools are heavily in debt for their buildings and equipment and must meet loan payments. Also there is pressure on them to constantly increase teachers' salaries. In government schools salaries are continually going up. Christian schools do not keep pace with government schools but they cannot afford to stay too far behind. In one school, 90% of the monthly tuition fee is used for the teachers' salaries and the entrance fee is used for paying off indebtness for capital improvement. Almost all schools are forced to increase tuitions each year. In one college, over the past ten years the yearly tuition fee has tripled but each year there is a greater gap in the actual amount it costs to educate a student and the amount of the tuition. Christian schools are aimed at the children of middle class people where salary increases have been slow. These schools will lose their significance if they can't provide equal opportunities for all regardless of financial status. Few if any schools, have received increased grants from the mission boards. In 1963, Interboard related schools received 1.2% of their budget from the Interboard Committee, and from now on will be receiving an annual 10% decrease in grants. For a number of years the American Baptists have given no grants to their related schools for running expenses. And 1963 marked the beginning of the new policy of the Anglican Church of giving no support for running expenses of junor-senior high schools. The Southern Presbyterian Board seems to be the only board committed to substantial support of schools in order to help them to be " more Chris-

tian". This becomes particularly critical when we realize that teachers themselves have formed unions in many of the Christian schools and are working for higher salaries and better working conditions. On the other hand, 1963 saw student strikes on many Christian college campuses because tuition increases were announced.

Prospects For Evangelism

Quite in contrast to a few years ago, the present student population, including those students in Christian schools, does not offer a fertile field for evangelism. According to one study, less than 10% of Japanese young people have any interest at all in religion. They are concerned with money and the pleasures that it can buy. The Christian schools have not escaped the problem of wide-spread juvenile delinquency brought about by this attitude. A number of their students have been involved in crimes of robbery and even murder. They are aware that they must work even harder so that modern Japanese youth will not move into the vacuum where God and conscience have no place.

Christian administrators realize that this can be done only with a Christian faculty and it is their sincere goal to have an all Christian faculty. Nevertheless, this is one of the most difficult problems that the schools face. Actual statistics are not available on the number of Christian teachers but it seems that there is an average of about 60% and this varies greatly from school to school, from academic level to academic level, and from department to department. The smallest percentage of Christian teachers is in the universities and the largest percentage is in the elementary schools.

The problem is that there are not enough academically qualified Christian teachers. An administrator for a Christian school is forced to choose between a qualified non-Christian or a non-qualified Christian. And the Christian teacher is forced to choose between a Christian school with limited academic opportunities and a non-Christian school with broad academic opportunities. One reason for this problem in recent years has been that for women at least, the teaching profession has been less popular than it once was because of the increased opportunities for women to go into the business world. As some of the "romance" of the business world falls off it would seem that once again women would be attracted to the field of teaching. It must also be remembered that the great emphasis in Japanese society in the post-war period has been on gaining rights and privileges and little emphasis on service and willingness to sacrifice. Even Christian young people seem to have been affected more by this emphasis in society than by Christian ideals. Many of the Christian teachers themselves seem to lack a sense of mission. Administrators have to take on the task of evangelizing non-Christian teachers, and inspiring higher ideals in their Christian faculty members, in addition to their task of providing Christian education for students. Christian school administrators are concerned with the problem of how to reach potential teachers with Christianity and how to recruit teachers who are Christians.

The recruitment of teachers who are Christians is only one area in which the schools are trying to work more closely with the churches. Many schools hold annual meetings with the pastors and church school teachers of the churches their students attend. For a number of years this has been mostly a getting

acquainted meeting but recently there seems to be more effort to deal realistically with problems of common concern and better coordination of efforts. This is not such a problem in Anglican schools where the bishops are automatically on the school boards, or in the Southern Presbyterian schools where there seems to have been continually a close tie between the church and school. However it has been a big problem for Kyodan related schools.

Christian Kindergartens and Nursery Schools

According to a report in the *Christian Activity News*, April 10, 1964, the total number of kindergartens and nursery schools is 8,789. Of these 1,100 are Christian institutions, and 450 are church related kindergartens. The Christian institutions are considered to be effective arms of the churches in penetrating into the communities. These Christian institutions face a crisis because of their inability to meet newly established govenment standards for building and equipment. They also find it difficult to recruit and train Christian teachers. The fact that pastors act as principals of these institutions, mostly for the benefit of supplementing their salaries, has provided the occasion for the Ministry of Education to conduct a study of the pastor-directors.

Educational Association of Christian Schools

The ninth All Japan University Conference convened on December 6-7, 1963 with 46 representatives from 19 universities. The high school division sponsored two training courses for high school principals and assistants on September 18-20, 1963 and

March 3-April 2, 1964 with a total attendance of 195 from 89 schools. The elementary school division was also active with a teachers' conference on June 27, 1963 and an elementary school principals and assistants' training course on February 14-15, 1964 with 201 from 108 schools at the former conference and 18 from 12 schools at the latter. Summer conferences were held for Bible teachers with 108 from 63 schools, for teachers in Christian schools with 176 from 54 schools, and a training course for office workers with 176 from 47 schools. Various conferences were held in the Kanto, Tohoku-Hokkaido, Kansai and Seinan districts. The General Conference of all divisions was held on December 23, 1963 with 103 participants from 66 schools.

The E.A.C.S. also was engaged in a number of projects. Study projects evaluating the present status of the Christian schools, as well as individual projects, were promoted. Besides the minutes of the General Conference of Elementary School Teachers, the E.A.C.S. published a monthly newspaper, "Christian School Education". Indicative of the evangelistic concern of the schools was the collection of ¥875,000 from 41 schools for the Christian medical work in Taiwan.

STATISTICS

Schools	Number	Full Time Teachers	Students
Post-Graduate	8		1,082
Universities	20	1,762	70,773
Junior Colleges	34	827	13,485
Senior High Schools	80	2,020	59,961
Junior High Schools	67	1,304	36,051
Elementary Schools	17	223	4,977
Total	226	6,136	186,329

DENOMINATIONAL ASSOCIATION

United Church of Christ (Kyodan)	53	Southern Baptist	2
Episcopal	10	Friends	1
Southern Presbyterian	3	Church of Christ	1
Evangelical Lutheran	3	Missouri Lutheran	1
American Baptist	4	Free Methodist	1
		Other (I.C.U.)	1

CONCLUSION

Christian education in Japan in some ways is the model of the East. To some of its schools Christians from other Asian countries come to study, and Japanese professors can be found teaching in theological schools outside of Japan. In spite of the high quality of Christian education, it is continually necessary to re-examine the fundamental educational philosophy, policy, and program. In addition to the questions already raised in the foregoing pages, a few more demand consideration.

Do church schools exist to convey the Gospel or do they merely corner the children for an hour in some formless activity? Do theological schools recognize their responsibility of training pastors who not only can communicate the Gospel in words and forms which the ordinary person can understand, but who also can lead the church educational program? One theological school, until recently, had one course in Christian education—and that one was an elective! Closely connected is the problem of academic versus practical theological training. In spite of the encouraging changes in curriculum and program, there is need for a settlement in which the two emphases are combined to produce a scholarly pastor-evangelist.

Regarding higher education, has the relationship of

Christianity to the curriculum being taught received adequate attention in developing a theology of Christian education which can be articulated in the classroom? Since education in Japan is greatly influenced by the West, it would seem relevant and applicable to encourage further study of the problem with the growing number of western scholars who are developing a theology of education.

These and many more questions face the Christian educators. The problems in a highly organized technological society are many; new challenges must be met each day. However, with firm determination to pursue quality and a willingness to be lead by the Spirit of God, the schools can face the future with growing confidence.

IV

MISSION OF THE CHURCH

Edit., Gordon Chapman

CHAPTER 1

EVANGELISM IN JAPAN

George Hays

Probably no country in the world has undergone more radical changes in the past twenty years than Japan. With the defeat in the Pacific War came the collapse of her social hierarchy, the disestablishment of her State religion, and fearful disillusionment concerning her own destiny. To a degree the social structure has been restored, even in the midst of a heavy dose of democratization from the outside. A culture as old and as inborn as that of this nation could not be summarily cast aside and forgotten. With remarkable resilience old patterns and ways persist so that culturally Japan is still a complex web of relationships borne out of an admixture of the Shinto outlook on life, Buddhist philosophy, Confucian ethics, and sealed with the stamp of Japanese ingenuity. The nation is in a period of transition in which old loyalties, customs and thought patterns are being called in question and in some instances discarded, particularly by the younger generation. Still there is constant reference to the cultural heritage and this is what one would expect. The old and the new exist side by side with no thought of incongruity. As a popular English language radio program says of Tokyo, "One can turn the corner and the present becomes the past."

Urbanization of Japanese Life

One of the most evident areas of transition is seen in the rapid urbanization created by the expanding industrial economy of the nation. To feed the industrial machines the farmers, in particular farm youth, are flocking to the cities. The farm population has greatly decreased in the past ten years. In the cities the pattern of housing is changing from the single dwelling with the shop either over or behind to the mushrooming apartment houses. This has brought about a breakdown of the larger family unit whereby the grandparents made their home with the sons and daughters. Consequently, filial piety has been strained, religious ties have been weakened, time honored customs are observed only nominally and there is noticeably less respect for ancestors on the part of the younger generation.

Young people coming to the cities lose their stability in the absence of parental or community supervision. Often they become lost in the maze of the industrial city. With no moral roots or fibre there is a growing problem of juvenile delinquency. Democracy has brought new freedom but this liberty has been taken for license by many young people.

City families especially have their problems of discipline of children. Since the schools do not teach courses in ethics, as required in prewar Japan, the responsibility of moral training is left almost entirely with the family (where it primarily belongs) but modern Japanese families are not prepared for this responsibility. Juvenile crimes even among middle and upper class families are not uncommon, a phenomenon rare in prewar Japan because of the combination of discipline by the home, the school and the

community, and the shame emphasis at every level.

Current Mood and Response of Japanese Youth

Western culture continues to have tremendous influence though in general Japanese are becoming more critical of foreign institutions and thought. This follows the pattern of previous generations. Greater movement of Japanese abroad and increased emphasis upon tourism cause greater commingling of the cultures. The student exchange programs of the universities, preparation for the Olympic Games and the desire to be fully restored to the family of nations are evidences of deliberate attempts at cultural exchange in spite of the dangers involved. The main result has been an accelerated secularism, particularly among the youth and more particularly in the urban areas.

Having said all of this one sees evidences on every hand of spiritual unrest, of rootless individuals and families, of disillusioned persons. One striking evidence is the phenomenal growth of the new religions in the postwar years. Elsewhere in this volume will be found elaboration of this phenomenon. Suffice it to say here that Japan's millions are in spiritual need, many are diligently searching for the answers to life's complex problems, and others are ready to grab at any rope thrown to them for salvation.

The Gospel is proclaimed against this cultural and social background. In a sense the radical changes during the past twenty years have created the soil and the climate in which the response to the Gospel has had its most significant expression in the history of Christian Missions in Japan. Out of the displaced, disillusioned, rootless, searching youth have come most of the converts of the past two decades. Where

the religious and cultural ties have grown the weakest have come the most serious response. Naturally, there are some notable exceptions but by and large the harvest has been gleaned from the youth whose roots were shallow. The immediate postwar years saw an eager, almost desperate, response to evangelistic appeals. Generally speaking, approximately ten percent followed through to baptism and active membership in the churches. Today the response is not as great in number but the percentage of those who follow through is higher. Some have observed that those who do respond are more mature and stable than the average in former years.

Evangelistic Concern

There is a continuing and growing concern for evangelism among both pastors and missionaries and among the laity. While there are some who appear to be complacent and willing to let the people come to them, many Japanese Christians are not satisfied with the pace of reception of the Christian faith. After more than a century of Protestant work only about one half of one percent of the population are baptized members of the Protestant churches. Variously estimated, since no rolls are kept, several hundred thousand more have been attracted to the Christian faith in the non-Church movement. Still many more have been influenced by Christian ethical principles. In any event the rate of increase is not keeping up with the rate of increase of the population.

One characteristic of the Japanese Church continues to puzzle the western observer. This is the size of the majority of local churches, usually from forty to sixty members with an average attendance in the

morning worship service (the service emphasized the most and most faithfully attended) of forty-one for United Church churches and slightly more for some smaller groups. The "number barrier" has become almost a complex. Some pastors claim they can take care of only fifty members and therefore are not interested in a larger congregation. Because the congregations have traditionally been pastor centered groups there is no incentive to go beyond. With rising costs of living it is becoming more and more difficult for local churches to support a pastor and his family when their numbers are small. Consequently, the result is dependence on subsidies or the pastor is forced to supplement his income with outside work. The problem is really one of evangelism, a vision of a much more extensive ministry, with increased use of lay men and women. Some churches have pioneered in home meetings, a teaching ministry in the Church School, and an intensive program of visitation and have gone beyond the number barrier. Progressive pastoral leadership, evangelistic preaching and a warm hearted congregation are essential ingredients of this enlarged ministry.

There is no dearth of methods and programs of evangelism in Japan. Almost every conceivable method has been tried at one time or place. The catalogue includes the following: mass evangelism including crusades, tent meetings, street preaching, etc.; mass communications evangelism including radio, television, newspaper or ad-vangelism, Christian literature of all kinds, especially tract distribution, use of audio visual materials etc.; and evangelism variously designated as education, medical, child, labor, rural, student, personal, music, visitation, lay, church centered, etc.

United Church of Christ Ten Year Plan

During 1963 there were a number of programs and methods that have proved to be significant and worth special mention here. The United Church's Ten Year Plan of Evangelism was midway in its preparatory first stage in 1963. The plan has two main emphases: renewal of the church and larger parish evangelism. The latter concept moves in the direction of carrying out a "long range evangelistic plan through one church in a definite area or through the co-operation of several churches." It deemphasizes "the old plan of evangelism, centered in each local church." The Ten Year Plan is a thoroughly comprehensive program designed to lay the responsibility of evangelism on the initiative of each church and on the *Kyoku* (district organizational division). A detailed Evangelism Committee Handbook became available in March 1963.

'L-Type Evangelism'

This plan, inaugurated by Dr. Lawrence Lacour, and now operated under Kyodan auspices, provides for an annual visitation of a team of ministers from the United States and Canada during the summer months. In 1963 the team consisted of fourteen ministers and seven wives. They were assigned to fifteen evangelistic centers throughout Hokkaido, where for a period of 50 days they lived in Japanese style, being accommodated in the homes of pastors, lay people and Japanese inns, with each accompanied by a suitable interpreter. Many of the churches were located in depressed mining areas where there was much economic and spiritual distress among the people affected. By the end of the summer church attendance

was doubled, there were 22 baptisms, 121 under preparation for baptism, 897 seekers who had come forward in the meetings, and local churches were blessed with other fruitful results, especially with new evangelistic zeal.

Evangelistic Campaigns and Crusades

One of the most massive and extensive evangelistic campaigns of the postwar period was the Japan Baptist Convention's *New Life Movement* in the spring of 1963. Much of the organizational format and purpose was delineated in the 1963 volume of the Christian Year Book and the campaign itself is treated in Section II of the 1964 volume in connection with the report of the Baptist Churches. This campaign was unique in that it involved the active participation of at least six hundred ministers and laymen from the United States who came to Japan at their own expense to give their Christian witness.

Mention should also be made of the inter-denominational city-wide evangelist crusade efforts of the Rev. Koji Honda and his associates, which have been held in many of the Japanese cities. Through these mass meetings, held in the largest auditoriums available, the unsaved have received a Christian witness and new converts have been added to the churches, which have cooperated in the systematic follow-up. All churches and pastors are invited to participate on condition that they accept "the Bible as the fully inspired infallible Word of God, the only rule of faith and practice". Such interdenominational mass evangelism demonstrates the essential unity of the churches, contributes to closer Christian fellowship, and enlists laymen in a more active Gospel witness.

Not only public auditoriums but large tents are used for pioneer mass evangelism, especially in the rural area where there are 45,000 villages with little Christian witness. A tested technique is to invite the children of the village for a special meeting from about four to five o'clock in the afternoon. When the children are sent home they take Gospel tracts and invitations to evening meetings for adults only or for high school young people. A clean, white, well-lighted tent in the summertime is an invitation to many to forsake their TV sets, get out into the fresh air, and hear about the Christian faith for the first time.

Literature and Ad-vangelism

Because of Japan's high rate of literacy, the widespread distribution of Christian literature is an effective method of seed sowing evangelism, not to mention the nurture of believers in the faith. For example, the Every Home Crusade which aims to give suitable Gospel tracts to every family in Japan, has completed 70% of the second phase of this program, which has enlisted the cooperation of the churches. This has involved the distribution of 36 million items. Responses have averaged one thousand a month and have totaled about 90 thousand to date. Those who respond are given further Christian guidance through literature and are enrolled in a Bible correspondence course. Each seeker is introduced to a suitable church and the pastor is urged to make a personal contact.

Newspaper or Ad-rangelism has for many years been a fruitful medium for the introduction of the Gospel to Japanese homes. The Gospel-ad in a newspaper repeatedly calls the attention of the readers to the

Gospel message. Interested inquirers are encouraged to communicate with Christian workers, who are glad to answer their questions, furnish them with literature suited to their needs, enroll them in correspondence Bible study, and introduce each to the nearest church.

Olympics Evangelism

For the first time in the history of Olympic competition an Asian city has been chosen as the site of an Olympiad. The Japanese nation has not taken this responsibility lightly and Tokyo has engaged in massive building operations in order to be fully prepared for this great event. The Christian churches have also been mindful of their responsibility and plans are under way to provide adequate worship opportunities for the many foreign guests, and services in a number of foreign languages will be available in various local churches, where special evangelistic services will also be held.

The various Christian agencies are also preparing to buy up the evangelistic opportunity which the occasion will afford. Publishers of Christian literature are making elaborate plans to publish suitable Scripture portions and tracts for widespread distribution. For example, twenty four laymen of one group are coming from the U. S. to conduct an "Olympic Crusade", equipped with 2 million Japanese tracts and gospels. It is estimated that a total of at least 20 million tracts and gospels are being printed for distribution in Japan at the time of the Olympiad.

Evangelist Koji Honda will conduct an Olympic Crusade in Tokyo, September 7-11, 1964. This is only one of a number of evangelistic campaigns which

are being conducted during this year.

The Layman as Evangelist

Probably no more significant development can be cited than the emphasis upon training and using the laymen in evangelism. Churches are discovering two important things about their ministry. One is that the number of people who voluntarily come to the church is small. In the second place if the church is to reach any person he must be reached where he lives or where he works. Moreover, the laymen of the church need the spiritual experience and blessing of witnessing in their occupations. One missionary evangelist, a Navigator, (Hugh Harris), who has had an effective ministry in this area writes: "Japan has taken her place as a leading nation in the world of trade and manufacturing. It is the business man who is to a large extent responsible for the realization of the phenomenal change which has come about in the postwar years. Caught up in the desperate world of business pressure and compromise the average man, whether executive, office worker, or factory hand, has little time to give serious thought to God or things spiritual. Baffled at the church's seeming preoccupation with theology and philosophy, the man in business finds little help for his personal problems. So across the lunch table, in the coffee shop, at the office or factory, in the home, we seek to present Jesus Christ as the one redeeming, unchangeable factor in a world of change and flux. Through personal contact and in small group fellowships Christians are encouraged to demonstrate the reality and relevancy of Jesus to the needs of man. Opportunities for ministry are created either with in-

dividuals or on the group level, thus giving the Christian a chance to express his faith in practical terms to those who may be interested and seeking."

Closely allied with the foregoing is the increasing witness of layman in industry. One who has had deep concern and wide experience in this field writes as follows: "The basic principle in evangelism in this area is that it is *the Christian*, in the factory, in the housing project, in the bank or office, in the railway workers' or any other union, that *is the evangelist*, 'he who shows forth the joy that is in him for knowing Jesus Christ as his Lord and Saviour.'

It is on this principle that the numerous Bible Classes or Study Groups meet every week in factories and offices all over the land. Christian business men meet for week-day prayer sessions; Christians in specific work situations meet together for encouragement in making their witness in difficult places, as for example, Christians in labor union leadership positions, Christians who are numbers of the Diet, Christians in public school teaching, etc. However, the evangelism that is most effective and permanent is that which contributes to the establishment of active local churches. A new Christian requires the fellowship of his brothers and sisters in Christ and all Christians need the warmth and encouragement of their colleagues for their own growth, for witness and for the building up of the Body of Christ.

Developments in Training for Evangelism

Child Evangelism Institute

Capitalizing on the fact that 60% of the world's converts are children, with 30% adolescents and only 10% adults, the *Japan Child Evangelism Fellow-*

ship, as elsewhere, has taken the lead in the promotion of this kind of evangelism. The new Child Evangelism Institute gives training in "How to evangelize children. . . . how to teach others to evangelize children. . . . and how to organize and supervise the over-all program of evangelism of children on the local field." A new program called "The Weekday Home Bible Class Movement" provides an opportunity for active Christians to have a part in evangelizing children by opening their homes and teaching in neighborhood classes. Such home classes "Provide an informal environment and effectively bridge the gulf of parental indifference while escaping the barrier of religions prejudice". Unchurched are directed into nearby Sunday Schools. Through the child, entrance is often gained into the heart and home of parents. In fact the child's own witness often results in bringing the parents to Christ.

Evangelism Seminars

The 2nd Annual All-Japan Evangelism Seminar was held for three days at the Kobe Central Church, October 8 to 10, 1963, with 300 workers of various denominations in attendance. Some 25 speakers directed the consideration of the various phases of evangelism. The next seminar will be the "Asian Congress on Evangelism" held in connection with the Tokyo Olympic Crusade, September 5-13 in the Bunkyo Ku auditorium.

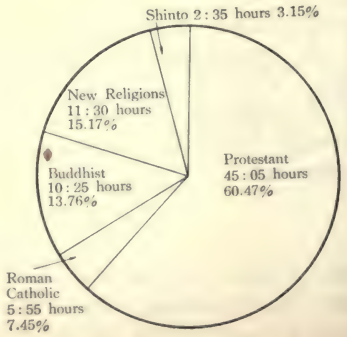
CHAPTER 2

RADIO AND TELEVISION EVANGELISM

Willam Hulet

Mass communication in Japan via airways is of such extreme importance that the Government maintains strict control of the approvals for transmitting facilities. Though the individual programs may vary greatly both in content and in degree of technical excellence of preparation, the government allows the Commercial Station management great latitude in their use of material. Thus while Christian Broadcasting by Christian agencies is not easily financed the door is open to a broad use of contracted time on commercial Stations.

Total religious broadcasts include Protestant, Catholic, Buddhist, New Religions and Shinto. The chart below indicates the percentage of the total religious broadcast week used by these five groups. From this it is quite obvious that the major portion of the religious broadcast week is being used by the Christian forces. There are at least nineteen sponsors for the Protestant broadcasts. These are widely representative of the



various church and mission agencies in Japan at this time. Some of these have plans to increase their outlets during at least a part of the Olympic year.

Protestant broadcasts can be heard in some measure in all areas of Japan. The direct Gospel presentation as used by Rev. Akira Hitori in the programs *Yo No Hikari* and *Ikoi No Mado* have brought in excellent responses. The 1963 count by Pacific Broadcasting Association reveals that these two programs average 309 new contacts per month. These programs are on 88 of Japan's commercial stations.

Christian drama presentations vary from Biblical accounts to those based on life testimonies of Japanese Christians. The Luthern Center and AVACO major in this format for programs. Mr. Mathew Ogawa of AVACO writes, "Ever since the program ulitizing the real testimony of Christians was produced the response has increased greatly." They receive approximately 1,500 mail responses per month to this type of broadcast.

Spanning Japan from HOREMCO in Hokkaido, a young aggressive organization, to the Reformed Church in Fukuoka, an established well organized broadcast ministry, there is the use of multiple plans for effective follow-up. Pastoral calls, Gospel portions, correspondence study courses, circulating library books, are but a few of the diverse forms of follow-up which are proving most successful.

The Luthern Hour, with a long background of thirteen years experience in Japan, gives valuable illustration of the effectiveness of broadcasts when combined with adequate follow-up. The first broadcast brought responses from 35 listeners but now thirteen years later each broadcast averages more than 750 requests for the Bible Correspondence Course, 1954 marked

a new development with the offering of a Braille edition of the Bible Course, with more than 5,000 having studied of Christ during the past decade. The records of the thirteen years further reveal that more than 400,000 have studied the Correspondence Course with 40,000 having completed the entire course. This broadcast has distributed more than 90,000 New Testaments.

Challenging also is the report of Rev. James A. McAlpine of the Japan Mission of the Presbyterian Church in the US. This program which started in late 1952 and is aired weekly has definite reported baptisms equal to the membership of from 3 to 4 average size churches in Japan! In addition there are many hearers who have affiliated themselves with other Christian groups.

A special audience program which has had an excellent response is called "*Children of Light*" and is directed to children. Produced by P. B. A. this program has used a childrens choir and an appeal for the Children to enroll in a special Bible course.

The use of basic program content with "plugs" to attract local attention and interest is used widely. P. B. A. thus produces a basic package program for a number of sponsors over the Nation. The addition of the local announcements, and contact points, enables various sponsors to have a local broadcast of high program standards with a minimum of expense.

The actual securing of radio time, advantageous hours, and the Public Relations involved in such transations is another arm of the PBA activity. Their work in this area not only aids in the procurement of contracts for time, but also may enable the broadcaster to secure a reduced price for air time.

The Far East Broadcasting Company receives, in

their Tokyo office, almost all the Japanese language programs and airs them across the Nation via shortwave each evening. The major audience for these broadcasts is among the University group. Propagation effectiveness through shortwave radio channels varies greatly with the atmospheric changes. However, there has been a consistently excellent reception of these Japanese language programs in Brazil. Thus the radio Broadcasting departments of the various groups in Japan are actually sending the message of Christ around the world. These programs are also relayed to Okinawa where they are aired over K. S. D. X., the Far East Broadcasting Company Japanese language station.

Television has not been as much exploited as the radio. AVACO and P. B. A. have worked on the basis of special seasonal or series telecasts such as AVACO's *Christmas Eve Candle Service*. Fifteen of the 53 telecasts on the "*Religious Hour*" were broadcast by AVACO. These have consistently brought a larger audience response than has radio in the same area of audience potential. Yet it should be understood that frequently the "mail pull" on TV has been of a more attractive type than that used on radio. Telecasts have not as yet been as consistent in use as the radio. The actual figures do show that the response to TV so far in 1964 has been substantially better than in 1963.

The Broadcasting field has another valuable associated ministry. The use of records both for teaching and for quality music has been increasingly developed during the past fiscal year. The Pacific Broadcasting Association has established a department for "*Hikari Records*" which has distributed 3,500 records in one year. The Hikari records are provided by Gospel

Recordings, Inc. They play seven minutes to a side and include music, personal testimony, and a message by Rev. Akira Hatori in the series of three records.

The International Family Records organization which is represented by Far East Broadcasting Company has produced an LP record of Christian Music utilizing a Japanese Conductor working with Japanese arrangers and artists. This record is having an excellent reception.

Audio-visual Evangelism

Such agencies as AVACO, the New Life League, and TEAM-AVID are also engaged in the production and distribution of audio-visual aid materials which are widely used in the churches of Japan. Such materials as Christian movie films, slides, filmstrips, tapes, "*kamishibai*" (picture story cards), flannelgraph materials and so on are available for rental or sale; with projection equipment available for loan to churches and other Christian institutions. AVACO also conducts workshops and seminars for the training of people in the various aspects of the production and use of audio-visual aids as an important adjunct of religious education and evangelism. This training program includes the publication of manuals which explain the use of AV materials in church school teaching and evangelism. More than 3,000 copies were sold in 1963. During the year, AVACO expanded its services to other Asian countries, with the Asia office, located in the AVACO building, processing the many orders for audiovisual aids and equipment.

Some additional account of evangelistic activities in Japan will be found in other articles of the Japan Christian Year Book.

CHAPTER 3

OVERSEAS MISSION

Chuzo Yamada

World War II has had a very deep effect upon the sending of people out from Japan to other Asian countries. First of all, Japan was considered an enemy country and missionaries had not been readily welcomed. Secondly, militarism and the war had its effect upon the strength of the church within Japan. Thirdly, the economy of Japan has been such that it was difficult to send anyone out of the country. But now these situations have changed.

Through the assistance of the East Asia Christian Conference, the individual churches of the Asian nations have become aware of each other and of the common problems which they face. National political differences have improved considerably since the end of the war. Also the church in Japan even though it is not yet large, has been considerably strengthened as compared with its prewar condition. Therefore we are moving into a new age of possibilities.

Requests have come from churches in Asia to the church in Japan asking for personal assistance. Some missionaries have already been sent out from Japan. However in all fairness we must say that the church in Japan does not yet have the deep soul winning passion, or the thoroughgoing spirit of self sacrifice desirable in a mission-minded cnurch.

United Church of Christ in Japan's Commission of Overseas Evangelism

Within the framework of the United Church this

Commission has just recently achieved its present status. At first its policy was to meet the requests to undertake evangelism among Japanese overseas residents. However, now this situation has changed, and the Commission endeavors to send missionaries wherever there is a need expressed, regardless of denomination, or national origin.

1. During the past year the chairman of this Commission, Gosaku Okada, has made trips to Okinawa, Taiwan, Hong Kong, and Thailand. This represents a very significant development in the work of the Commission.

2. March 8-11, 1963, eighty-five Christian leaders of Asia met for four days at the Baptist conference center, Amagisan-so, under the auspices of the East Asia Christian Council to discuss the problems of East Asia and means for better co-ordination of the activities of Christian churches and other agencies. During this Conference, a representative of the Presbyterian Church of Taiwan met with the Commission and the possibility of mutual assistance was discussed. An agreement was drawn up regarding the possibilities of exchange of personnel and this agreement has been approved by the General Assembly of the Taiwan Church.

3. During the past year three new missionaries have been sent from Japan.

   a. The Rev. and Mrs. Hiraku Iwai have been sent to a congregation of the United Church of Canada at Alberta in May, 1963.
   b. Miss Nobuko Minami has been sent to Kenya, Africa to teach in a Kindergarten Training School for one year. She is the head of the Hokuriku Girls School Kindergarten Training Department.

c. The Rev. and Mrs. Kunichi Hanamori have been sent to Bolivia in South America. They go with the object of doing evangelism and establishing a school among the Okinawan emigrants there. They left Japan in February of 1964.

4. Three missionaries have completed their assignments and have returned to Japan.

a. Mr. Kenzo Yoshida has returned from Allahabad, India where he has been teaching in the Agricultural Institute for the past three years.

b. The Rev. and Mrs. Masaaki Nakajima have returned from Westfield Presbyterian Church New Jersey, USA, where he served as associate pastor.

c. The Rev. Kaoru Yamashiro has been in Okinawa for the past three years as a pastor of a congregation.

This leaves some fifteen pastors and theological teachers still serving overseas.

5. As a part of the work of this Commission students from Korea have received scholarships to study to Japan.

6. ¥3,947,733 was contributed for the overseas mission in 1963.

The Japan Evangelical Lutheran Church

For the first time in its history the Lutheran Church in Japan is sending a missionary from its ranks to a foreign country. An Overseas Evangelism Committee had been established in 1964 by the church with a view to projecting a ten year program.

a. The Rev. and Mrs. Hiroshi Fujii left Japan

in June of 1964 for Brazil. They will serve as evangelistic missionaries under the Lutheran Church in Brazil. Though they will undoubtedly work among Japanese emigrants they will not confine their efforts to this people alone.

It is the plan of the Lutheran Church to send three more missionary families to Brazil over the next ten years.

Japan Baptist Convention

Following many years of prayer and preparation the Japan Baptist Convention officially determined at its 1963 Annual Convention to undertake its second venture in overseas mission, the first being Okinawa. The Rev. and Mrs. Nobuyoshi Togami were appointed for service in Brazil, and after further education in the United States will be located at Sao Paulo.

Baptist Union Hong Kong Conference

The Hong Kong World Conference of Mission of the Baptist Union, sponsored by the American Board, was held in Hong Kong from December 26, 1963 to January 7, 1964. There were 59 participants from 11 places including North and South India, Japan, Okinawa, Hong Kong, the Philippines, Thailand and West Congo. From Japan seven persons, of whom five were delegates and two observers, were pre sent at the assembly. They were the Rev. Masayuki Sawano, General Secretary of the Union, the Rev. Noah Brannen, missionary and field secretary, the Rev. Hisayoshi Saito, chairman of the Executive Board, the Rev. Yoshio Taisho, Chairman of the Youth Division, Mrs. Ayako Hino, Chairman for

Asia and Vice-Chairman of the Assembly, and the two observers.

At the conference the Reverend Mr. Saito gave his witness in a talk on, "How can we show our faith to the people in the world."

The Japan Christian Medical Association

This is an inter-denominational organization. It was begun shortly after World War II by Christian doctors and nurses who wished to aid the peoples in Southeast Asia. Since that time it has been sending medical doctors and nurses to countries where they have been needed. It has also been offering the opportunity for East Asian doctors to receive a scholarship for study for a period of up to one year. At present it has twelve doctors and nurses altogether in the Philippines, Nepal, Indonesia and Taiwan.

a. Dr. Kyuya Tamura has been sent to Indonesia to assist in a hospital there.
b. Dr. Noboru Nomura has recently returned to Japan. He intends to resign his position in the University here and return on a permanent basis to Nepal.

In the past year Japanese doctors in Taiwan joined together with Taiwanese doctors to carry out an itinerant medical mission. They went into remote areas in order to give medical examination and treatment to local residents without such facilities.

Association for Relief of Leprosy in Asia

The rather newly organized Japan Leprosy Mission has taken for its first project the raising of fifty million yen ($140,000) for the erection of a hospital in Northern India; for which purpose the Telipars

Cooperative Farm Society has donated 400 acres of land. Starting as a clinic this is being developed into a 100 bed hospital, equipped to handle a thousand out-patients a day.

The association also hopes to extend aid to other Asian countries, including Burma, Pakistan, Indonesia and Thailand. A goal of 150 million yen has been set to be raised in three years through public donations.

The central figure in this medical mission enterprise is Dr. Matsunori Miyazaki, a member of the Kyodan Shirakawa Church in Kumamoto; a city long associated with the home for lepers established by Miss H. Riddell of the Anglican Church.

Overseas Work of Other Japanese Societies

The World Service Program of the Y. M. C. A. provides for the exchange of workers between countries. Three secretaries have been sent abroad by the Japan, "Y", including Kazuo Yamada who went to Peru in 1963 as a fraternal secretary.

Japanese Evangelical Overseas Mission is an interchurch agency which has been acting in a liaison capacity in the sending of itinerant evangelists to such countries as Formosa, the Philippines, Australia and New Zealand. It is apparently not the purpose of this group to establish permanent missions in other countries. Reiji Oyama was sent to Korea in December of 1963 and remained there for one month. Miss Hisako Hotta was sent to Formosa in May of 1964 as an evangelist. Oftentimes missionaries have gone forth in order to foster better fraternal relations between Asiatic churches.

The Japan Alliance Church has been supporting a lady missionary, Miss Mitsuko Ninomiya, in Brazil dur-

ing the past five years. She is carrying on work both for Brazilians and Japanese immigrants, and has been instrumental in establishing churches and a school for Brazilian children. A recent graduate of the Alliance Bible School, will join her this year.

The Japan Holiness Church, with which the Oriental Missionary Society is affiliated, has been supporting four missionaries, a couple and two single women, for work in Okinawa and Brazil.

The Immanuel General Mission has sent three students to the Yeotmal Biblical Seminary (Wesleyan Mission), two for the full course, in order to quicken their interest and enthusiasm for missionary work. They have actually engaged in evangelistic work during their spare time, and it is hoped that they will later accept permanent assignments in this land.

The Evangelical Free Church of Japan has sent Miss Sumie Yokouchi to Malaysia as an evangelist, and also have a worker in Okinawa.

The Pacific Broadcasting Association has furnished two Japanese radio specialists for the great Latin-American station at Quito, Ecuador, which is operated by the World Radio Missionary Fellowship.

A Chinese Mission in Formosa is utilizing the services of Miss Toshiko Suzuki as an evangelist among Japanese speaking people, although her support comes from churches in Japan. She will soon be joined by Miss Keiko Kobayashi. Both are graduates of the Japan Christian College, from which four missionaries have gone out in recent years.

It is reliably reported that move than fifty Japanese missionaries are now serving overseas. This does not include those who are serving under the auspices of mission boards of Western churches.

CHAPTER 4

CHRISTIAN PUBLICATIONS IN 1963

According to reliable estimates, Japan has more publishers, and the amount of printed matter produced is greater than any nation in the world. Indeed, Japan ranks very high in the number of books and magazines produced and boasts newspapers with the largest circulation in the world. Such prodigious literary production is based on a high degree of literacy and a very avid reading public. Thus Christian literature is always in keen competition, not only with a great variety of general publications, but especially with those of numerous religious sects. Furthermore, if Christian books, periodicals and tracts are to appeal to the average reader, they must conform to high standards of literary quality and format.

By and large, the Japanese people are conservative in nature, quite unobtrusive and prone to utilize the indirect approach. Thus they are not so readily responsive to the Western type of direct and open appeal. Communists and other subversive propagandists have taken advantage of this fact and utilize the printed page far more than more direct methods. It is for this reason, too, that Christian literature of high quality has strategic importance in Japan. Indeed, it is the chief instrument of evangelism and Christian nurture or Church building. As Christian publishers seek to expand the circulation of the various types of literature, they are confronted with the sharp rise in production costs, such as for typesetting, printing, paper and binding, which have contributed to an increase in the price of books. Thus as long as the reading

public is somewhat limited, with considerable free distribution in connection with evangelistic efforts, subsidies from abroad will have to be continued.

The following reports of the Christian Publishers Association and the Evangelical Publishers and Distribution Fellowship give the main facts of Christian publication in Japan during 1963.

CHRISTIAN PUBLISHERS ASSOCIATION

MAJOR REFERENCE WORKS PRODUCED

Shiro Aoyama

There are six major Christian publishers in Japan associated with the Christian Publishers Association (Kirisutokyo Kyoryoku Kai), which had its beginning within the NCC. During 1963, these six publishers report a total of 128 new titles printed and 191 reprint editions, approximately the same as for 1962 when 137 new titles and 169 reprints were reported.

The largest publishing program among Christian publishers, in terms of the number of titles released, was that of the Protestant Publishing Company which recorded 35 new titles and 72 reprints in 1963, compared with 37 new and 84 reprint editions during 1962. The other five publishers report the following totals for 1963 (1962 figures in brackets):

	New Titles	Reprints
Nihon Kirisuto Kyodan	33 (32)	60 (52)
Kyo Bun Kan	22 (32)	18 (14)
Seibun Sha (Lutheran)	17 (17)	10 (7)
Kirisuto Shimbun Sha	17 (18)	3 (4)
Y. M. C. A.	5 (1)	15 (8)

It is significant to note that these titles ran to a

total of approximately 460,000 books, both in 1963 and in 1962, not including the NK Kyodan's Sambika (Hymnal) which totals about 130,000 volumes annually.

Among the most outstanding titles published by these six publishers in recent months have been:

The Works of John Calvin
The Works of Toyohiko Kagawa
An Encyclopedia of Christianity
The Writings of Uchimura Kanzo
The Works of John Wesley
The Works of Martin Luther

That such significant reference works as these have been produced recently in Japanese is one of the especially notable features of Christian publishing. This indicates, as well, that rather than seeking some new theology or new pattern of thought the Church of Japan is calling for basic works to meet its needs.

As a general pattern, Bible Reference Works and commentaries have been well received, but along with them it is noteworthy that books on prayer have been widely called for too.

Another outstanding feature of Christian publishing in Japan has been the increased appearance of convenient, pocket-size publications in the popular " shinsho ban " size. Aside from the major works published, a majority of other titles would fall into this category. It is reported that the Protestant Publishing Company's " Shinkyo Shinsho " series will soon be brought up to 100 titles.

We wonder if it is not the great influence of the weekly magazines, television and radio, with their convenience and ready accessibility, which has created this considerable appetite for convenient reading materials.

The Japan Bible Society saw its most successful year in 1963, with 3,117,656 Bibles, Testaments and Scripture portions distributed throughout Japan, compared with 2,762,375 for 1962. This increase in distribution was doubtless due to more effective circulation through both Christian and secular book stores, improved communications with the branch offices and depots, the expansion of the colportage program, and the increase in cooperation of the Churches in selling Bibles and Scripture portions.

It was an especially historic occasion when on December 9, 1963 two thousand Bibles were presented to Buddhist leaders for distribution to leading priests, through the sponsorship of the Bible Society of Denmark.

As part of the United Bible Society's expanded program under the title, "God's Word for a New Age," the Japan Bible Society aims to distribute 4,630,000 Scriptures in 1964; 5,880,000 in 1965; and 7,700,000 in 1966.

The Gideons, with support both from abroad and from Japan, have been concentrating on the distribution of bilingual New Testaments among high school students, and thus have taken advantage of the fact that English is the second language of Japan. The Gideons distributed 183,500 Bibles during the year, and now with the full-time services of a field secretary this work will also be expanded.

The literature committee of the NCC has set up two study commissions in the publishing and distribution field, and these have recently completed a fundamental review of the Christian literature distribution picture in Japan.

One of their surveys indicates the average monthly sales totals of Christian book stores (in 1962) to be

approximately 13,905,000 yen, or 166,860,000 yen a year—a significant total indeed. Of this amount, roughly 20% is made up of Bibles and a further 10% of hymnals. This survey lists a total of 69 Christian book stores, scattered in 43 cities throughout Japan.

A notable recommendation of this NCC study commission was that a new distribution center be created to handle the wholesaling of all Christian literature.

Influenced by the atmosphere created by these reports, Kyo Bun Kan in April, 1964 established a separate wholesale department and began a program of wholesaling Christian literature. Seibun Sha (Lutheran) has been wholesaling to stores in the Kansai area and in the western portion of Japan, and is now extending its wholesaling activities to the east as well.

The management of Christian book stores in Japan has proved to be a most difficult task. However, at least three stores have been set up recently on a self-sustaining basis—the Seibun Sha in Kobe, the Seibun Sha in Nagoya, and the Osaka Kirisutokyo Shoten. Not only have these stores been put on a solid footing, but during 1963 they were able to produce a margin of profit.

This is a development which points up good prospects and great hopes for the future of management of Christian book stores in Japan.

THE EVANGELICAL PUBLISHERS AND DISTRIBUTORS FELLOWSHIP

SIGNFICANT INCREASES IN 1963

Kenneth McVety

Fourteen Christian publishers and about 30 Christian book stores throughout Japan have been banded together since 1951 in what is known as The Evangelical Publishers and Distributors Fellowship (Fukuin Shuppan Hambai Kyoryoku Kai). These publishers, two of whom are also members of the Christian Publishers Association (see * in list below), report for 1963 a total of 58 new titles and 101 reprint editions, compared with 62 new and 39 reprint editions in 1962—an increase of just over 40%.

In terms of volumes produced, these FPDF related publishers report even greater increase in 1963—a total of 430,000 books, more than double the 170,000 total for 1962. This is in addition to the "Seika" Hymnal, produced by Word of Life Press, which has been averaging 15—20,000 copies a year.

It should be noted, however, that relatively few of the titles represented in these totals are major reference works. Though a number of sizeable volumes such as Seisho Tosho's Commentary Series and Word of Life Press' Bible Dictionary are included, a fairly heavy proportion of these titles would fall in the areas of evangelistic and devotional reading, and would correspondingly be smaller in size, averaging perhaps 200 to 300 pages.

Among these 14 publishers, the largest program is reported by Word of Life Press (TEAM), followed by Seisho Tosho Kankokai (Conservative Baptist) and

Jordan Press (Southern Baptist). The number of new and reprint editions published during 1963, with 1962 figures in brackets, is as follows:

	New Titles	Reprints
Word of Life Press	29 (20)	60 (32)
Jordan Press*	8 (5)	13 (5)
Seisho Tosho	7 (3)	9 (8)
Evangelistic Publishing Depot	2 (3)	2 (4)
Buxton Memorial Publications*	2 (2)	4 (4)
Kirisuto Sha Gakusei Kai	3 (1)	2 (4)
Others	9 (7)	6 (7)
Totals	60 (41)	99 (64)

The eight publishers grouped together and reporting smaller programs for 1963 are, Christian Literature Crusade, Assemblies of God, Japan Sunday School Union (excluding Sunday School materials), Evangelical Publishing Association, Immanuel Missions, Nazarene Publishing Department, Morikeisen Publications and Scripture Union.

Undoubtedly the most widely received of these publications were Bible Commentaries by Yutaka Yoneda (New Testament) and Kuniji Oye (New Testament & Psalms), both published by Word of Life Press.

The newly launched "KGK Shinsho Series" made a good beginning with C. S. Lewis', "Beyond Personality" finding an especially good reception.

Generally speaking, the call for popular or family-type publications has become especially pronounced, as reflected in these publishing programs. Titles especially geared to women readers ("God in My Kitchen"), daily devotional readings, and biographical sketches ("I Met God in Soviet Russia", CLC) have all met with an enthusiastic response. In this category WLP reports a particularly good sale for its 15 title, ¥100 "Faith Series".

Of particular note has been the appearance of a new

committee translation of the Gospel of John. This was released late in 1963 as the first published portion of a full scale Bible translation currently being undertaken by the New Japanese Bible Commission and scheduled for completion in 1964 (New Testament) and 1966 (Old Testament).

This New Japanese Bible, is being translated under the direction of a seven man editorial board and a staff of 29 translators and advisors, all men of conservative, evangelical conviction. The committee's announced purpose is to produce a translation that is:

1. True to the original Greek and Hebrew texts.
2. In the best contemporary Japanese, fully understandable to the masses.
3. Faithful in giving the Lord Jesus Christ His rightful place.

When completed, the production and distribution of this New Japanese Bible will be undertaken by Word of Life Press.

In the general constituency of EPDF are about 40 bookstores, all of them new since the war and 9 of them making their appearance within the past two years. The largest of these new stores is WLP's Life Center in Tokyo, with the Yokohama Christian Bookstore (TEAM), Miyazaki Fukuin Shoten (Mennonite), Hirosaki Fukuin Shoten (OMF) and several Christian Literature Crusade stores, making particularly marked advance.

Reflecting in large part the rapidly expanding and significantly deepening work flowing from the numerous faith missions and many smaller denominational missions, the publishers and booksellers of EPDF report aggressive plans for still further advance and indicate considerable confidence for the future of Christian literature in Japan.

CHAPTER 5

CHRISTIAN SOCIAL WELFARE

I

The Relationship of the Church and Social Welfare

William Billow

Background for this article comes from reports of the YMCA Social Welfare Committee; the Japan Christian Social Welfare League; the United Church of Christ Social Welfare Committee; the Mulheim Consultation, Theme: (The Role of the Churches in Social Welfare, An International Perspective), sponsored by the World Council of Churches Department of Studies and Division of Inter-Church Aid, Refugee and World Service; and limited personal experience in the field of Christian Social Welfare.

A report on Christian Social Welfare in Japan could include statistics and descriptions of various programs. These, by and large, are in the areas of child care, care for the aged, care for widows and their children, settlement houses, rehabilitation of the handicapped, care of the blind and deaf, rehabilitation homes and reformatories, and social work hospitals and clinics. The auditors of our several institutions go over our reports, financial and program, and pass them on to the church. The goverment sends in its own auditors and they in turn pass the reports on to the powers that be. These reports are appropriate in their place and a necessary function of our established welfare programs. In this article there is not space for all the reports and statistics that could be presented. Let us rather look a bit more deeply into the question

which is on the lips of churchmen and social work specialists alike, that is, the question of the relationship of the church and social welfare.

Government Take Over of Social Welfare Work

Christian social welfare workers from the smallest and youngest institution in Japan to the largest and oldest institution in Europe or America are asking the same question today: 'What should be the relationship of the church and social welfare in the world today?' The oldest social welfare programs begun by Christians were the work of one or a small group which later in varying degrees have become the programs of the church. Social work in Japan today has the same history. The saying that one man can start a revolution seems an appropo description of Christian social welfare. Programs started by one person are supported at first by a few friends and later by the church. Once perfected the programs have been taken over by the state. There is no real problem in this sequence if the various stages of development have been planned. We should add that take over of social welfare programs does not always mean a take over of the Christian pioneer institutions. Today in Japan we hear the rumor that if the private (mostly 'church supported') social welfare institutions do not take up the responsibility for improving their facilities, the government will step in. Christian workers are naturally concerned over the future of the Christian institutions.

It is the perfected programs of social welfare which could go to the state through planning by the church. Perhaps no churchman would be unhappy if it were the programs alone which were taken over. If our

vested interests in property were in no way threatened there might be no question of the support and existence of Christian social welfare institutions. In Japan thus far, only our programs have been taken over by the government; and it seems that our institutions with their government relationships will remain intact if the church will only give them more adequate support—financial, that is. The problem of facilities is important and is a prime cause for asking the bigger question about church and social welfare relationship.

Responsibility of the Church in the Development of Social Welfare Work

Mr. Shiro Abe, Director of the Yokosuka Christian Center, presented a paper at the Mulheim Consultation which comes face to face with this question. He ends his paper with these words: "The relationship between the Church and social work is based on the broad implications of the Church's mission for *diakonia*, which means that the Church should be involved in direct social work in the days to come." This conclusion is based on the premises: 1) "We have to decide what position Christian social work should take in the national scheme." and 2) "Social work has become progressively separated from the influence of the church." In fact, Mr. Abe states that almost none of this social work (Salvation Army, WCTU, etc.,) was established by or has been the substantial responsibility of the national church. Thus, he sees the work here as having been begun by individuals or groups because of the lack of concern and the financial weakness of the church in Japan. It being true that Christian social work in the West

is the result of the church's concern for the world, a look at the founders of Christian social work in Japan would show that the work here is an extension of the same concern. So long as financial support comes from churches overseas there is no pressing problem for the Church in Japan. The fact that the Church in Japan is now asking about Christian social welfare shows a growing concern by Christians here. This is not to disagree with Mr. Abe's premises but to give him support for the conclusion he stated at the beginning of this paragraph. It *is* high time that the church here does have reponsibility and a part in the development of social welfare that bears the Christian name. Perhaps the heart of the question is "How will the Church in Japan reconcile this growing concern with the disproportionate size of the welfare institutions as compared with the size of the church". Thankfully, the church in Japan is not standing alone as it seeks to solve this dilemma. Because of the involvement of the whole church in the whole world the church in any one nation does not have just a local problem. Possible pragmatic answers to a local situation would only begin to solve the question.

According to the Mulheim Consultation reports there is to be a conference on "The Churches and Social Welfare" in 1966. A total of seventeen questions are raised as proposed areas of study for this conference. These range from suggestions for 'preventative' programs of 'neighborly love' on a congregational level to considering new forms of service for new countries without transplanting structures irrelevant to the new country. All are hard-core questions and books will be written to try to begin to answer each question. In trying to answer the questions of

dedicated Christian workers about the relationship to both church and state in our social welfare program, these studies will provide resources to enrich our thinking and programs here in Japan.

Theological Basis of Social Welfare Work

In the world today we cannot limit our discussion to the Churches and social welfare as though the state can be by-passed. But the question of the churches and social welfare is not a matter for just ecological or sociological study! The Church is amiss if its premise for involvement in social welfare rests on what the state is or is not going to do. We begin with our doctrine of Christ, the Church and men and move from that point. For us Christians the question is not just how far we are missing the mark among our fellow men but how far have we gone afield in effecting our confession of faith in Jesus Christ. We beg the question if we spend too much time looking outward without having looked inside ourselves to see the real beginnings of the human problems which eventually get out of proportion and become social problems.

Once the church has settled the theological question of its place in social welfare perhaps it can lead in the development of programs and institutions which could move more freely within the orbit of government subsidies and controls. The Christian concern in social welfare stems from God's love for man in Christ. This is not subject to human regulation.

We have to begin our thinking from a point of view which does not remove its gaze from present problems in Christian social welfare as it seeks theological guidance. We dare not shrink from the challenges

of our times but must consider them as God given opportunities to move forward. We cannot go around, over or under the obstacles which come before us. We have only one choice and that is to "go through" the perplexing labyrinth of current conflict. We have a task which is similar to negotiating for straightening a road where the proposed right of way is covered by hundreds of homes and shops, each with a distinct personal and public point of view. The resolve of the planner must be stronger than the desire for status quo by the owners who have the vested interest. The price of success will be slow, expensive and involve methodical study and negotiation.

The Church can best begin by clearly stating its theology of social welfare, fully underwriting the institutions which fulfill the theological function and cheerfully giving up those which do not. Only expert knowledge matched with selfless dedication to Christ's love for man will be adequate to see the negotiations through to completion. The institutions of the Church can help by looking to the needs of man from a broader and deeper and higher perspective than is possible from only the technical point of view of currently accepted standards of good social work.

From Cause to Function in Christian Social Work

One more note on historical perspective. How exactly has Christian social welfare got to be what it is today? What has brought about the developement of our diversified programs? The Christians who have been the founders of our institutions have been people dedicated to Christ. They have seen a problem and have simply rolled up their sleeves and pitched in to help, gaining support from friends who

could be persuaded to help. Porter R. Lee in his paper "Social Work as Cause and Function" (*Social Work As Cause and Function and Other Papers;* New York, Columbia University Press, 1937) has defined the development of social welfare as a movement from a *cause* to the position of a function. "A cause is usually a movement directed toward the elimination of entrenched evil." (page 22) He adds that a cause can also be the establishment of a positive good.—"At the moment of its success, the cause tends to transfer its interest and its responsibility to an administrative unit whose responsibility becomes a function of well-organized community life." (page 23) "To the community as a whole a cause may be justified by the faith and purpose of its adherents, a function must be justified by demonstrated possibilities of achievement." (page 26) This is leadership supplanted by accountability. Of leadership, Mr. Lee says: "Here is one of the highly strategic points at which the character of any cultural service must be both cause and function, for at this point a community has a right to ask both what values in social life it should expect for itself and what distribution of these values among its people it is willing and able to accomplish". (page 33)

The church by nature is a good fighter when there is a good cause. Individual Christians have demonstrated that the Gospel has taken over in their lives by taking on causes that are apparent in their communities. It seems that as the causes have become successful the public rather than private institutions have been better in the functional nature of the social welfare programs. Financial backing has much to do with this, for where one or two or three can effectively fight a cause until it gains the public eye,

it takes a large number of workers to produce the statistics and reports that give the aura of accountability. The church could give a tremendous boost to the work that bears the Christian name by giving some clear statement as to the extent it will support a cause. Dialogue with community leaders could help effect smooth transfers of its work into the public area of responsibility. Our big problem here is that the church is as apt to be reluctant to give up any cause that is successful and about to be transferred to the realm of function. The Christian institutions and their leaders are not anxious to let go of work that is just on the verge of success and do need more positive guidance at just that point. Once we look at the Christian Social Welfare Institutions and find out just exactly where they are and what they are doing we may find fewer conflicts than we now imagine. But, the current state of affairs, in Japan at least, is that the church because of its youth and lack of financial backing to date is not fully aware of all the institutions that would like to have more adequate church support. The steps the church must take are these: 1) to decide where it stands on the question of social welfare; 2) to find out what is being done and how this relates to the decision made under #1; and 3) to vigorously support all institutions and programs which do qualify under the theologically acceptable standards, while gradually letting go the institutions and programs which either do not meet the standards or are well enough established to be no longer in need of primary Christian influence.

II

Some Major Events Related to Social Work in 1963

Shiro Abe

1. *The termination of SOS (Share Our Surplus) relief supplies*, which had been distributed in Japan for a number of years, was consummated on June 30, 1963. After the war, relief supplies were at first distributed to needy homes and social welfare institutions through LARA (Licensed Agency for Relief in Asia). Then, in 1953, after America had been blessed with bountiful harvests, and had accumulated a large surplus, Congress voted to share $300 million worth of supplies with needy nations. A part of this work of distribution was delegated to three Christian welfare organizations, i.e., Church World Service, American Friends Service Committee, and Catholic Reliet Committee (known as CAC), which together handled some $150 million worth of relief supplies. An abundant part of this SOS relief was sent to Japan and many needy Japanese were saved from starvation by these gifts. This help has been greatly appreciated and will always be regarded as a glorious episode in the history of Social Welfare Work in Japan. In fact, in many cases, SOS took on the deeper meaning of "Save Our Souls," for it turned out to be a means of both material and spiritual blessing. However, with Japan's new economic prosperity, there is no longer an urgent need for such relief supplies.

However, the termination of the SOS distribution has challenged the Japanese Church to undertake

welfare work in other needy areas of life. Thus Japan Church World Service is now planning to divert its efforts to the activities of a rural center, an experiment in upland agriculture, and the rehabilitation of the handicapped.

2. *Upholding of Japan's Anti-Vice Laws Urged:* In view of the fact that the Olympiad will be held in Japan in 1964, and visitors will be coming from all over the world, the Social Affairs Commission of the Japan National Christian Council sent a message to the Japanese Government on September 19, 1963, urging the strengthening of anti-prostitution laws, which have not been fully effective in removing this evil from Japanese sociaty. It was also urged that in order to raise ethical standards, moral education be promoted, unhealthy cultural aspects be eliminated and that the social security system be more fully established. The message was signed by Dr. Chitose Kishi, chairman of NCCJ. Each church was also expected to endorse the message by supporting its provisions and educating its people.

3. *Midnight Mission:* Among dedicated Christian social workers are the German missionaries and Japanese co-workers of the Midnight Mission which carries on a rehabilitation program for street girls. This project has become a part of the Interchurch Aid program, which has helped with the building of the "Nozomi-no-Mon" (Gate of Hope School), which has residence facilities for twenty girls and has been in operation since early in 1963. A number of these unfortunate girls have been converted and brought into a new life of decency and hope.

4. *The Toyohiko Kagawa Memorial Center* was dedicated in April 1963 at Shinkawa, Kobe; the site of his first evangelistic and social welfare activity,

where there has long been a social settlement and church.

5. *Care of the aged* continues to be an important concern of the churches and three new Christian homes for elderly people were dedicated in 1963, viz., one each in Gumma, Saitama and Shizuoka prefectures.

6. *Labor Centers:* The article on the Mission of the Laity calls attention to the Nishijin Labor Center of Kyoto and the Himeji-Wako Labor Center, which emphasize both the evangelistic and social phases of the Gospel. The same is true of the new Labor Center at Izumi-Sano Church of Osaka Kyoku of the Kyodan, which was dedicated November 10, 1963. The city of Izumi-Sano is an industrial center where cotton and jute weaving and hemp rope are manufactured. Representatives of both federations of ZENRO and SOHYO, were present at the dedication and expressed appreciation for the annual church labor school.

7. *Interdenominal Cooperation in Social Work:* In spite of the Christian Social League of seventy institutions which helps to coordinate the work of the denominations engaged in social service (Kyodan, Anglican, Lutheran, Baptist, Salvation Army, Friends and others), cooperation and communication between them still has much to be desired. There is also a fellowship of interdenominational social workers called, Kirisutokyo Shakai Fukushi Gakkai (Christian Social Welfare Study Society), which affords opportunity for consideration of mutual problems.

8. *Problem of Christian nursery schools.* Another significant development which signifies a change of direction is the increase in government patronage and interference in the operation of nursery schools, as revealed in the report of the Central Children's Wel-

fare Council. The new regulations do not permit the direct operation of unrecognized church nurseries and facilitate the establishment of public institutions. This is but one more indication of how government policy tends more and more to limit the social work of the Church to acts of individual charity.

9. *Christian Orphanages:* Some sixty-six children's homes, which are affiliated with CCF (Christian Children's Fund), are continuing to receive aid from American Christians.

10. *Salvation Army Christmas Kettles:* As in many other lands, the Salvation Army kettles play an important part in the Japanese celebration of Christmas. This appeal was made to people in the streets of Japanese cities from December 17 through 31st and a record offering was received, with more people than ever making contributions. With these good will offerings, Christmas gifts were sent to children in slum areas, to the elderly in homes for the aged, and accommodations were furnished to homeless people. In these and other ways, the true spirit of Christmas was made known.

11. *Japan Christian Medical Association* (*JCMA*) J.C.M.A., now in its fifteenth year, continues to fulfill its purpose: "to strengthen the fellowship in the name of our Lord among the Christian doctors, nurses, medical students, student nurses, and other medical workers; to unite those who work in the same medical fields in the spirit of Christianity; to give mutual opportunities for study that they may learn medicine; and to offer medical services with a sincere Christian spirit to those who need help." The monthly organ, "Medicine and the Gospel," serves for maintenance of mutual intercourse between the the doctors, nurses and students of the fifteen local

chapters; which have a total membership of about one thousand. A delegation from the Japan Association attended the first International Christian Medical Conference held at Amsterdam in June 1963. Medically neglected areas have continued to receive various services from this very active Association. In each local chapter, regular meetings are held for the deepening of the mutual faith of the members and the cultivation of the Christian spirit in medical practice. To this end, also, lecture meetings are held to which non-Christians are welcome and in this way come to realize the importance of the application of Christian principles in medical treatment. The Association has taken the lead in the emphasis on preventive medicine in the various communities, especially in medically neglected areas. These have included : periodic health surveys ; improvements in environmental hygiene where communicable diseases are endemic ; guidance for a more healthful dietary ; mass survey in tuberculosis prevention, and periodic health checkup. Doctors, nurses and medical students participate in such mass surveys ; which occasions afford the opportunity for fellowship in the service of Christ. J.C.M.A. is a member of the National Christian Council and is active in ecumenical outreach and international Christian medical missions.

CHAPTER 6

THE MISSION OF THE LAITY

Kazuko I-Suzuki

The primary purpose of the "Mission of the Laity" is now being widely accepted as equipping the laity for Christian obedience and witness through daily life and work in the secular world. The new awareness of the need for equipping the laity to be the church in the world is expressed not only in emphasis on training lay people to be full-time workers for church-related institutions or evangelistic enterprises as well as assisting the clergy, but also in the conviction that every member of the church who is baptized by the Holy Spirit should share in the mission of whole church.

In Asia, the importance and urgency of the concern for the mission of the laity and for their training was taken into consideration by the Working Committee of the East Asia Christian Conference. It was recommended that lay training be the main emphasis of the entire work of the EACC in the quadrennial period following the 1964 Assembly.

In Japan, there are signs that the churches are already realizing the importance and responsibilities of the laity, and are taking initiative in training.

During 1963, certain significant examples of such new effort were reported. It is to be noted that the Ten-Year Plan of Evangelism of the United Church of Christ in Japan places its main emphasis on the establishment of a policy of evangelism with particular reference to the laity. "The harvest is great but the harvesters few." The major responsibility for witness

in homes and working places is in the hands of lay people who can proclaim the Gospel of Jesus Christ adequately. This is to be done by believers of the Christian Gospel through sharing one another's burdens and through acts of service. The problem for us is that we have entirely too few lay people who can keep a balance between these two aspects of witness.

The responsibility for training effective lay witnesses comes back to those of us who are called to such a task. We must take every opportunity to stress the importance of witness to God's grace in the place where we are by having a better understanding of one's self, one's own work and its technological and scientific background, and by being able to serve adequately one another's needs.

Annual Seminars on Home and Family

The church of Japan, from its beginning, has stressed the importance of home visitation and family worship. However, it has not been meeting the increasing problems in a family life confronted by rapidly changing society. The Home and Family Division of the National Christian Council sponsored two seminars during 1963; one for the Kanto area (eastern part of Japan) and one for the Kansai area (western part). The Kanto area meeting was held at Hoshino Hotel, Naka Karuizawwa, July 15-17, with lectures and discussions centering around the theme, "*The Christian Home and the Nurture of Those Responsible for the Next Generation.*" Ministers, missionaries, and laymen were among the eighty four participants. Students from Southeast Asia, attending Tsurukawa Rural Training Institute joined the seminar with simultaneous translations given by Rev. Toshihiro Takami, the

director of the Institute's Southeast Asia Course.

The participants were divided into four groups according to their needs and interests, such as premarital group, husband and wife group, parent-child group and in-laws and brides group with each group having two leaders, a minister and a counselor. Each participant brought his or her own problem into the discussion. The main addresses were given by Mr. Junichiro Sako, Christian literary critic, and Dr. Kaname Moriwaki, professor of educational psychology at Rikkyo University, Rev. Shinji Iwamura, pastor of Omori Megumi Church, and Dr. Yasushi Narabayashi, a Christian medical doctor and marriage counselor, served as group leaders along with others.

The Kansai area meeting was held July 22-24 at Shirahamakadan. Using the same theme, approximately the same number of people represented similar categories and discussed similar subjects. The world-wide home problem; human relationships in the home; and problems of youth were also considered. For the Kansai area, this was the first experience of this type of seminar.

The Kansai Seminar was opened with a lecture by one of the jury women of the Osaka Domestic Court, Mrs. Megumi Imada, who has been serving for more than ten years. The second lecture was by Dr. Yoshitomo Ushijima, a professor of educational psychology at Kyushu University. He particularly emphasized the important, and unique role of the wife and the importance of the family as the base for all education, including the Christian witness. Rev. Shinji Iwamura gave a biblical interpretation of marriage and the family.

The result is that twice as many people have been reached this year.

Sending instructors and lecturers to local churches and districts is another part of this committee's task. Often leaders are sent as a team including a medical doctor, a theologian or minister who has special training in this field, and a psychologist or marriage counselor. Such a team moves around from place to place conducting courses, seminars and conferences as a mobile unit. In this way we reach laymen in their own cultural situation. This is the best way to use a limited budget and personnel.

One outstanding program of this type was held at Matsuyama City on Shikoku Island, the smallest of the four major islands of Japan. Matsuyama City was selected for the seminar out of desire of local people. It was well-attended for a first attempt to have such a meeting in a remote area.

The main lectures were given by Dr. Katsumi Matsumura, the head of the Theological Department of Kansai Gakuin Univesity, and Mr. Junichiro Sako. Discussion groups were conducted under the program director. Rev. Koji Horie of the Episcopal Church, who is a staff member of the group dynamics committee. Discussion was conducted much as in one of the annual seminars.

Workshop on Marriage Counseling in Tokyo

A group of pastors, marriage counselors, missionaries, teachers and laymen met on February 25, 1963, at the Ginza Christian Center to discuss mutual problems on marriage counseling. This was the first attempt of the National Christian Council to plan a series of meetings by the Home and Family Committee with this subject as the focal point.

By means of lectures, panel discussions, and ques-

tion and answer periods, ministers and laymen in Christian schools were given opportunities to discuss the handling of such matters as helping young people to find Christian marriage partners in a non-Christian society; premarital counseling; good Christian marriages; the role of the minister and the local church; the availability of Christian doctors and psychiatrists, and the attitude of members of the family toward each other.

At the first of a series of three workshops Dr. Ralph P. Bridgman was the principal speaker. He is an Episcopal layman, marriage counselor at the Family Court Center in Toledo, Ohio, who was Fulbright visiting lecturer at the research and training institute for the Family Court Probation Officers of the Supreme Court of Japan. Dr. Bridgman stressed the need for counseling relationships in the local church, and those present felt that they they had gained fresh insights into the question of marriage counseling.

Subsequent meetings were planned and held with each session being well attended by both ministers and laymen. Some addresses were "The Need for Premarital Counseling and the Responsibility of the Local Church" by Mr. Shinji Iwamura, and "A Symposium of Case Studies" by Dr. and Mrs. Kenji Tamura, professional marriage counselors of the National Institute of Mental Health of Japan.

Christian Witness to Labor

A) The Nishijin Labor Center:

Occupational evangelism has wide connotations but at its core it simply means the church's responsibility to present the claims of Christ to the world of work

in terms that are relevant to the daily occupation of the worker whether professional, skilled, or unskilled. Using the already existing church as a base, it attempts to reach out through labor schools and through meetings of Christians in the same professions and through Bible study groups.

The Kansai Labor Evangelism program was organized seven years ago, under the leadership of Rev. Henry Joncs, a Presbyterian missionary, Dr. Masao Takenaka of Doshisha, and Dr. Hisashi Mitsui of Osaka, and by a few men and women who felt that the Gospel must be made more relevant to the needs of the day and to all people. A part of this program was an interne plan involving seminaries and colleges in the Kansai area.

Dr. Mochinobu Shimo, at that time a graduate student at Doshisha Seminary, was an interne assigned to Nishijin, which is famous for its silk-weaving industry. Mr. Shimo found in Nishijin several Christian groups carrying on activities, on an entirely separate and volunteer basis. He brought them together into an informal group called the Nishijin-kai, in order to cooperate and coordinate their separate efforts. This is the beginning of the Nishijin Labor Center.

When the Nishijin-kai with Mr. Shimo as its central figure, decided to campaign toward creating a center, the Doshisha Seminary agreed to give guidance and contribute the initial financial aid for purchasing the land. This was done with the purpose of making such a center an integral part of theological education at Doshisha in the area of practical training of theological students.

A three-story building, the first floor containing the main meeting hall, the Nishijin Labor Center was dedicated in December 1962. It is a building, modern

in line and detail, set apart for the education, recreation, and spiritual uplift of the workers of this area.

The program inculudes labor schools, cooking classes, an English School, a Counseling service, a medical clinic, research activities and children's groups. A weekly Bible study group provides opportunity for serious study of the Bible and serves to relate that study to the reality of society. This group will be the coordinating point for churches in this area also.

B) Himegi-Wako Labor Center:

The intensified spirit of unity in Christ and the concern for the ministry in industrial society led to the organization of the Marima Industrial Area Council of Churches in 1963.

A type of group ministry was formed with Kakogawa-East Preaching Station, Takasago and Wako churches as participants. They coordinate their activities and report to one another regularly on progress in various experiments.

Industrial evangelism is a part of the fundamental task of the church and the responsibility to carry the torch of this witness is in the hands of the laity. The pastor's role is to be a counselor and supporter of the laymen in action. How can the layman carry out his task of witness in his place of work? How can each layman be a Christian in his daily life? To bring the problems and questions concerning this basic task and to think them out together is the purpose of the Harima Industrial Evangelism Circle.

The Monthly journal which this group publishes is for discussion, reading and prayers to promote a wider understanding among church people and those seeking to understand the role of the Christian in an

industrial setting.

In this group are lay members of the Episcopal Church, the Assembly of God, the United Church of Christ in Japan and the labor unions.

In 1961, the Occupational Evangelism Committee of the United Church of Christ in Japan designated Himeji-Wako Church as one of its emphasis projects. It was in the spring of 1962 that the Wako Labor Center was established as a center of Christian service to the laboring people of its community. As such it sought to make applications of the fundamental principles and concepts of industrial evangelism. The activities of the Center which are the outgrowth of these principles might be mentioned: 1) *A Worker's group for the study of Faith and work:* This group, made up of men and women working in small industries, attempts to study the relationship between the Christian faith and the area of science and technology. 2) Cultural Activities: One of the most serious problems for workers in a technologically advanced nation is the use of leisure time. So far, the activities are few but there has been a photography exhibit and folk dancing group to meet this need. 3) Youth activities for the community: One of the tragedies of our life today is the lack of true conversation between men. The purpose of our youth activity program is to recover dialogue through singing and talking together. There are may ways to meet the needs of youth in the community as the "salt of the earth" through active service groups.

C) Church Mission to Truckers:

Along a heavily travelled highway in one of Japan's most industrialized areas stands a unique preaching-

point of the United Church of Christ in Japan. Few persons think of it as a chapel, however, since the building consist of a diner and facilities for servicing heavy trucks. As industrialization moves rapidly forward, the number of trucks on the highways increases greatly. In Japan truck drivers work three and four days continuously without rest and as a result of fatigue and illness, traffic accidents occur. The Rev. Micho Imai felt that the Lord of the Resurrection must stand on the highway and dwell in the hearts of truck drivers. Therefore he began planning a labor center where the drivers could rest, eat, take a shower, and have someone to listen to them as a spiritual counselor.

The complete facilities will include a parking lot for 150 trucks, a service area, sleeping quarters to accommodate fifty men, a five-minute laundry service, and a large dining hall. One of the center's most important functions will be to provide conversation with the drivers most of whom are away from home several weeks at a time. The staff, numbering thirty persons working on a round-the-clock basis, will help drivers keep in touch with their families.

Commenting on Mr. Imai's ministry, the president of the local trucking association said, "His work is an oasis for human needs in the desert of traffic jams."

No one church, in isolation from other churches, can carry on this type of work by itself. In order to confront the huge industrial organization and society, the church too, must combine all available forces and personnel in the spirit of true unity under one common Lordship of Christ.

Institute of Laymen Overseas:

In recent history the professional missionary has

been regarded as central and the layman as more or less on the periphery. However, in the last analysis, the success or failure of the Christian movement in Japan or any other land, depends on the Christian laymen overseas as well as upon the clergy.

An "Institute for Laymen Overseas" was held at the newly opened Nippon Academy Oiso House, September 27-29, 1963, sponsored by Tokyo Union Church, the National Christian Council, the National Council of Churches in the USA, and a Tokyo-Yokohama Inter-Church Committee. The theme was "How does a Christian Meet the Problems and Opportunities of living in Japan." This Institute had a two-fold objective: 1) to help laymen (men and women) living and working overseas for government, business, military, technological assistance organizations, and service agencies to recognize and fulfill their opportunities as Christians in Japan- 2) to share the experience of this pilot project with overseas church men elsewhere as together we face contemporary issues of Christian living.

The Institute searched for helpful resources for the churchman abroad as he confronts challenges and dilemmas in his everyday relationships with persons of another culture. How do we identify the frontiers of effective Christian witness? Opportunities in mission and present-day strategy with emphasis on our Christian faith as it relates to Man and God's World.

Dr. Robbin Strong, formerly of the YMCA and currently with the United Church Board for World Ministries was the main speaker. Other leaders were the Rev. Howard B. Haines, pastor of Tokyo Union Church, Dr. Maurice Troyer of the International Christian University, and Dr. Sam Franklin of the Tokyo Union Theological Seminary. One other feature

of the program was a panel discussion in which a prominent diplomat, a businessman, an officer in the U. S. Armed Forces, and a housewife participated. Discussion topics were "The Overseas Laymen in His Daily Work," "The Overseas Layman in Japan," "How We Can Help Each Other Find Christian Faith," "Issues facing the Japanese Church-Problems of Communication."

Tsurukawa Rural Institute:

In our age it is difficult to reach people where they are, for there are so many different occupations, ways of living and strata of society. How does the minister find ways and means of reaching his people on a common footing? How can he preach effectively to them unless he does?

A minister in a mining community is more effective if he knows something about mining, its dangers and difficulties. So too with farming. There are a great many farmers in the world, and some ministers are striving to get closer to their church members who are farmers by learning about their lives.

In Japan this is possible at the Tsurukawa Rural Institute in Machida, a one-hour trip from the center of Tokyo.

It is for men and women, ministers and lay people. Students are mostly from rural areas. There are about sixty students, including those in the theology department, nursery teacher training, and the agricultural courses.

A part of the work is the carrying on of the *Southeast Asia Christian Rural Leaders Training Course*, begun in 1960 and at present headed by the Rev. Toshihiro Takami. The course runs from April

to December. Thirteen people are expected this year from the Philippines, Thailand, Indonesia, Taiwan, Burma, Malaysia, Korea, Okinawa, and New Guinea.

Visitation Evangelism (Minoru Okada)

One of the most striking signs of a new sense of lay responsibility is seen in the increasing development of visitation evangelism. Never in recent history have Church men and women been so intent on learning how they can be used to bring others to the Christian faith and to the Church. Training schools in lay evangelism have become an important feature of Church life in Japan.

The Committee on Visitation Evangelism of NCCJ was first appointed in 1953, and by the grace of God the work has continued to develop through the faithful ministry of wise pastors and consecrated lay visitors. Though the facts and figures are not available for many churches, more than two hundred of the churches of the United Church of Christ (Kyōdan) are engaged in this type of evangelism and strenuous efforts are being made to enlist the other churches in this important effort.

The main visitation evangelism program in 1963 was as follows:

1. The tenth summer training institute was held at the Rikkyō Camp in Karuizawa, August 21-23, with 230 persons enrolled. A winter training institute for the Kansai area was held at Sumasō, Kobe, with 210 laymen in attendance: making a total of 440 persons who received the special training for visitation evangelism.

2. District institutes were also held in Shikoku and Tohoku under the same NCCJ auspices. Doubt-

less many other similar institutes were conducted by unaffiliated denominations.

3. Members of the Visitation Evangelism Committee of the Kyōdan, together with certain lay evangelists, were sent to all the thirteen districts of the Kyodan to conduct training institutes in 103 places, and about 500 new lay evangelists were enlisted.

A Visitation Evangelism Monthly is published for the purpose of helping to train lay evangelists and share information, experiences and to serve as a communication medium between interested churches.

The cost of conducting the nation-wide institutes under the auspices of NCCJ has been met by contributions from the interested donominations. Though Mission Boards cooperating with the Kyodan have shared the cost of the program during the first decade, the Kyodan Home Mission Board will bear the entire cost from 1964.

The work of visitation evangelism as it has developed in Japan during the past ten years may be briefly described as follows:

1. This type of evangelism involves close cooperation between the pastor and each lay evangelist. Owing to the fact that inquirers or prospects come from all over town, the important follow-up work is usually done by a single evangelist in each case. Usually the names for visitation are assigned by the pastor or church committee, with full details recorded on a visitation card, which also serves for additional information.

2. The semiannual house to house visitation is carried on by teams of two each and the aim is to visit all homes in a given parish. At other times the main work is with inquirers, with each one assigned to a suitable evangelist who becomes his

friend and mentor as he enters into the new life in Christ. The visitation evangelists are also responsible for calling on church members who have become inactive, with a view to helping them to get out of their backslidden condition. These lay evangelists actually form the vital nucleus of the various church groups; men's league, women's society, youth organization and so on. In some churches they meet in prayer cells and engage in the united prayer which is so vital to evangelism.

3. In recent years, some of the more earnest visitation evangelists have become candidates for the ministry or other full time Christian vocation and are now serving in various fields. Ministers have also found good wives among these devoted evangelistic women.

One pastor has recently related how the pastoral and evangelistic problems of his church were solved when almost the entire congregation dedicated their lives to visitation evangelism

CHAPTER 7

THE MISSON TO YOUTH

A

Youth and Student Work

Delmar Wedel

Christian Youth Week has been celebrated by the National Christian Council in Japan for fourteen years. In 1963 the theme of the special meetings held throughout the country was "Living Out the Gospel." And of course this is the symbol of what all Christian youth organizations hope to do—to live out the Gospel in their life together and in their concern for others. Such a summary report as this cannot reproduce the spirit and content of all these youth activities nor evaluate their significance at year's end. Yet, perhaps as you read this sketch of youth study programs, leadership training conferences, and service projects, you will be able to see some of the purpose behind them and some of their significance for the future. The report will include the youth activities of the East Asian Christian Council, of the National Christian Council in Japan, of the YMCA and the YWCA, and international work camps and exchange projects in which Japanese youth participated.

For brevity's sake, the emphasis will tend to be on the unique activites of the year—the new concerns and programs, the special evangelistic efforts. We should also remember the total ongoing program of these organizations however: The basic program of all campus YM-YWCA's, for example, is Bible study through which the Christan members hope to deepen

their own faith and witness to the "seekers" who may in most cases constitute half of the participants. In the student dormitories, daily Bible study and worship begins or ends the day. While mentioning certain organizational details of Student-in-Industry Seminars or Ecumenical Work Camps, we should also remember that the power of such groups depends, as it always has, on the day-by-day witness which the members make by their service, their Christian fellowship, and their verbal proclamation of the Good News to the school or the factory or the community in which they live and work. So work camps may become not only a place where Christian students show their concern through some work project but a place where the non-Christian campers are challenged to make a Christian commitment and persons in the host community are introduced to the implications of a Christian decision.

Leadership Training

As the year began, forty youth leaders gathered at Izu to participate in the Fourteenth NCC Youth Leaders' Conference. The conference theme was "Problems of Leading Present Christian Youth" and the introductory lecture was one of special importance to all youth leaders, "The Present Value System of Japanese Youth." As the conference progressed, the relationship between recreation and evangelism was discussed and perspectives of the NCC were presented. The YMCA also sponsored several leadership training programs: for its Hi-Y leaders, for its physical education workers (using the resources of a visiting lecturer—Arthur Steinhaus of George Williams College), and for leaders of industrial youth. YWCA

conferences for high school and junior high school leaders were held on a local and national level and about five hundred persons participated in this training.

International Activities

The year 1963 was an exciting year for the development of international communication and exchange projects. The NCC continued to send participants to the International Work Camps in Hong Kong, Korea, and Sarawak. For the YMCA, it was the seventh year of involvement in the rural work camps in the Philppines. Four students took medicine and personal aid to that program. Twenty-two Japanese attended the YMCA Asian Lay-Leaders' Conference in Luala Lumpur and the Hi-Y's of Osaka and Hiroshima continued their Sister City Youth Exchange with high school students in San Francisco and Honolulu.

The NCC Ecumenical Work Camp in 1963 (which included students from Japan, Korea, the U.S.A., and Hong Kong) was engaged in road construction work at the Shimada Home for deficient children from July 17 to August 14. In addition to this, the Student YMCA sponsored an International Work Camp at Uenohara where campers began preparations for a Youth and Retreat Center in that city. Following the Work Camp, an International Seminar met at International Christian University.

In January, four Korean Youth Leaders (1 Methodist Church representative, 1 YMCA staff, 2 Presbyterian Church representatives) visited Japan for a week at the invitation of the Japan National Christian Council. Eleven Japanese students participated in a YMCA exchange project to the Korean work camp and nine Korean students returned the visit, attending con-

ferences in Japan and visiting in Japanese homes.

Kazuo Hamada left for Peru as fraternal secretary from the Japan YMCA World Service to the YMCA in that country. He represents the third person to be sent abroad from the Japanese movement.

Under the auspices of the YMCA, a joint committee of Japanese and overseas students formed an organization for International Student Services. The purpose of this group is to stimulate dialogue between Japanese students and the growing number of overseas students in Japan. A Weekend Conversation at Oiso was organized by this group and the Kyōdan Committee on Ecumenical Relations. The Y is now planning a series of orientation programs to encourage personal encounter between Japanese students and the nearly five thousand overseas students now studying in Japanese universities.

Among the efforts of Asian Christians to seek a regional consciousness has been the work of the East Asian Christian Conference— "an organ of continuing fellowship and cooperation among the churches and Christian Councils in East Asia." Nineteen sixty-three saw the Planning Committee begin its work for the Asian Christian Youth Assembly (December 28, 1964-January 8, 1965). The Assembly to be held in Silliman University, Philippines, is for young adults representing a variety of occupations in both rural and urban areas. The quota for Japan is thirty-five. Participants will consider the claims of the Gospel and the Church and how they relate to the life of Christian youth in Asia today. Political and economic situations of the Asian nations, international relationships, and Christian unity will also be considered.

General Youth Activities

The Japanese political situation received emphasis in the YWCA study project for 1963. The study concentrated on an understanding of the National Constitution and its proposed revisions. Each of the larger city YMCA's sponsored the study, and Business Girls' groups were especially involved in it. Several of the social concerns groups also focused on this issue as being most important at this time.

The YMCA reports two new developments occuring in 1963. A $2 1/2 million campaign is under way which will make possible the construction of eleven new YMCA Youth Centers. Also, as a result of discussions with the government of Hokkaido, a 4,000 acre development is being planned at Kitami, Hokkaido, near Akan National Park. This is one of the last primitive areas in Japan. A Development Secretary has been appointed, and the area will be developed for wilderness camping and family camping.

University Activities

The Life and Mission of the Church study program begun in 1959 under the stimulus of the World Student Christian Federation will continue into 1964. It is a cooperative study program of the Kyōdan, Nihon Kirisuto Kyōkai, the Japan Evangelical Lutheran Church, Baptist Domei, Baptist Renmei, the Korean Church, and the YMCA and YWCA. Besides its continuing study of the Japanese Church situation in relation to the History of Student Christian Work in Japan, the committee also sponsored a Leaders' Seminar for pastors, professors and student workers and a Bible Study Seminar for students. It

continued its publication of the quarterly "The Daigaku Christosha."

Related in concern and membership to this LMC study group are the discussions of the Hosaku Iinkai. This Strategy Committee seeks to develop a strategy of unified campus witness and to discover a cooperative organizational structure (of the YM-YWCA, student centers, and the churches) which can best serve that witness to universities in Japan. Although the Hosaku Iinkai has not arrived at any definitive strategy for unified student work, there are examples of cooperative relationships developing. For example, several full-time missionaries and pastors are associated now with the YMCA in various cooperative student work relationships.

Besides the WSCF Day of Prayer held annually in many countries throughout the world, Japan's involvement in the leadership structure of WSCF is considerable: Masao Takenaka is Vice-President of the Federation; Hideyasu Nakagawa is Vice-Chairman of the Teachers' Commission; Kentaro Shiozuki is the Federation's Asian staff person.

About 475 professors are now members of the Christian Scholars Fellowship (Daigaku Christosha no Kai) closely associated with the Student YM-YWCA. Under the leadership of Mikio Sumiya of Tokyo University, its regional groups on humanities, social and natural sciences were active in 1963 and a consultation of "Faith, Learning, and Education" was held on a national level.

The Christian Scholars Fellowship, the LMC Committee, and the YM-YWCA share responsibility for the planning of the Second World Student Christian Federation Asian Conference on the Life and Mission of the Church to be held in Japan, May 19-30, 1964.

Seventy Asian delegates (principally young university teachers and graduate students planning to teach) will meet at Oiso Academy House to focus on the theme "University Man in Modernizing Asia—Christian Commitment and Academic Responsibility". It is expected that the conference will be followed by the formation of an international fellowship of Christian teachers in Asian universities.

In the summer of 1963, the NCC sponsored Student-in-Industry Seminars in Tokyo and Osaka. In Tokyo, students worked at Origin Denki, N.H.K., Hakuyōsha Cleaners, and on construction projects like Tokyo subway during the day and at night on their study theme "On the Job Human Relationships". In Osaka, the theme was "The Life of a Worker" and the work experiences varied from shipyards to soap, button, and paint factories.

Hoping to demonstrate its concern for the Korean minority in Japan, the NCC Summer Youth Caravan traveled to the coal mining area of southern Japan. Here in the Korean churches of Shimonoseki and Kyūshu, five Japanese students, six Korean students and one American conducted youth activities during the three-week period of the Caravan.

This year was the sixth annual visitation to this same area for members of the Coal Mining Children's Protection Association. This grass roots movement originated with students of Tokyo Union Seminary and now includes students from fifteen universities and colleges. One hundred-fifty students, working in churches in the coal mining area, set up day camp and tutoring services for children of the unemployed miners. Students pay their own transportation and maintenance expenses for the two-week period.

The 72nd Annual National Summer School of the

YM-YWCA was held in Tozanso where more than 200 students endeavored to discover "The Christian Student Understanding of the Gospel". In eight regional conferences, six hundred students investigated various aspects of their Christian responsibility: "Student Response to the Gospel," "Living as a Student", "Response for the Present," etc.

So this article began with a report of youth leaders asking the important question "What is the value system of Japanese youth?" and ends with a report of young people asking "What is the responsibility of Christian youth in Japan today?" The year's dialogue has been healthy, the response in most cases whole-hearted and enthusiastic, and the possibilities of the future will be the work of 1964.

B

EVANGELICAL STUDENT WORK....

Michael Griffiths

'Evangelical' student work in Japan, as in other countries, reflects a passion for soulwinning, an emphasis upon commitment to Christ and dedication to His service in obedience to the revealed Word of God, The stand on the Bible is in fact the traditional position of all those true to the historic Christian creeds and the great doctrinal confessions of the Protestant Reformation, It is not therefore surprising that such work has a wide interdenominational representation, drawing its staff and conference speakers from all major Protestant groups. For example, the Board of the Inter-Varsity Christian Fellowship (KGK) includes

Lutheran, Reformed, Baptist and Holiness church leaders, while its speakers are drawn as much from the older Japanese churches, as the more recent postwar groups.

Social implications are not judged to be unimportant, in that great stress is placed upon practical and transformed daily living. But students, like everybody else, must be born again of the Spirit of God, and then nurtured in the wholesome teaching of the Bible before they can be expected to have a truly Christian attitude to anything. Some of the problems of Christian application are more relevant, and can be hammered out more intelligently by groups of graduates, wellgrounded in Christian doctrine as students, and who need now to apply this to the problems they encounter in daily living.

The first aim then of such evangelical activity is the conversion of unbelievers to Christ, induced by the supernatural work of the Holy Spirit, resulting in the new birth. Conversion, and baptism in their own local church must come first. Indeed, all such interdenominational work is careful to stress its subsidiary role as a handmaid of the churches, eschewing any Sunday gatherings, and insisting on church attendance even before conversion. Then follows systematic instruction in Biblical doctrine leading to practical application to daily living and winning others to Christ.

As with a great deal of evangelical work in Japan, its strength as well as its weakness lies in its diversity. Numberless individuals with a spontaneous and Holy Ghost inspired concern for the salvation of young men and women, as well as local churches, denominations and missions, are working among the four million High School children and the three quarters of a million University students. The *English and Japanese*

Bible Classes continue to be an attraction for students, and have certainly been used down through the years to bring many to Christ, and nurture them in the faith.

Student Centres, off campus, either independant or denominational, have in some cases done notable work, though the heavy overheads mean that they often remain dependant upon overseas support. Many mission groups hold *Summer Camps* for University and High School students-and the Matsubara-Ko Camp organised by the Evangelical Alliance Mission is one fine example among about 50 others of this kind. In a short space it is quite impossible to mention all those agencies which do some work among students, but at the national level there are three main movements whose activity is devoted exclusively to students. It is perhaps interesting to observe that even when a movement takes its initial inspiration from abroad, those elements regarded in Japan as most offensively garish are often quite painlessly extracted and smoothed out in the process of becoming a truly Japanese movement.

At the High School level such interdenominational work is carried out by *Hi-BA* (*High School Born Againers*) or High School Evangelism Fellowship. The staff of five full time evangelists (all men) and four missionaries are led by Mr. Akira Horiuchi and Mr. Kenneth Clark. The staff members hold regular weekly meetings in various centres in Kanto and Kansai, to which Christian students are encouraged to bring their unconverted friends. Often these Christians themselves hold small informal Bible study groups within their own schools. The summer camp programme is an integral part of the work—there is a preparatory course of counsellor training,

and the camps are well organised and efficiently run. For example, everyone must come at the beginning and stay to the end! Many find Christ as Saviour first at these camps. Naturally not all those who attend Hi-BA meetings are necessarily converted, nor do all who profess to be converted, necessarily prove to have been genuinely born of the Spirit. But many fine dedicated Christian young men and women entering the Universities were brought to Christ through the ministry of Hi-BA.

Among University students, the indiginous *K.G.K.* (*Kirisutosha Gakusei Kai*) sometimes known as the Japan I.V.C.F. (Inter-Varsity Christian Fellowship) began spontaneously directly after the war when some students at Waseda University began to meet for prayer and Bible-study in 1947, and they first used the name of KGK. In the early days the movement was much helped and nurtured by missionaries associated with the Ochanomizu Student Centre, notably Miss Irene Webster-Smith, and while it has been independant of the Centre now for some years, its national office is still at the Centre and close and cordial relations are maintained with this and other centres, for example, the Waseda Centre initiated by Charles Corwin.

KGK works on the 'pure group' philosophy believing that the best witness to students is made by their fellow students, so that student leadership and initiative is encouraged, while church pastors, university professors and KGK staff are used as speakers. The spring and summer conferences, with about ten held each year over the different regions, are organised by the students themselves. They select themes, invite speakers, choose sites and chair all the meetings. The staff is small and highly mobile—the General

Secretary, Mr Hisashi Ariga, travelling indefatigably around the provinces south of Tokyo, while Mr Hisayuki Takahashi travels in Tohoku and Hokkaido. There are three other Japanese fulltime workers, and two or three missionaries (seconded by their missions at KGK's request) working from a more local base, as well as a loyal band of pastors (many of them old members) and missionaries who give generous voluntary help.

Stress is also placed both upon private personal devotions daily (thus the first KGK publication was 'The Quiet Time') and also upon the corporate Daily Prayer Meeting on campus. New groups starting are encouraged to begin with prayer meetings only, seeking the blessing and guidance of God first, and only then beginning any regular open meetings. Waseda University has a Daily Prayer Meeting now entering its seventeenth year.

Apart from direct on-campus activity, KGK has engaged in publishing and some notable contributions have been the well-known one volume IVF New Bible Commentary and 'Towards Christian Marriage'. More recently KGK has been concentrating on publishing books written for the thinking non-Christian, and distributing them through secular channels to ordinary bookstores—the late Prof. C.S. Lewis 'Beyond Presonality' was the first of this new series of books of apologetics.

The work is almost entirely supported financially by a small band of young graduate supporters. This June the KGK plans two series of special evangelistsc meetings in Tokyo, a regular use of correspondence courses and will begin sponsorship of a radio programme whose listening audience is mainly student.

A newcomer on the scene is the *Campus Crusade*

for Christ, which began in the United States fairly recently, and is actively promoting sister movements in other parts of the world where it is not as yet represented. In Japan they have an office at 8, 1-chome, Kudan, Chiyodo Ku, Tokyo (262-5015) and the Japan Director is Mr. Kosuke Maki. They have an attractive programme of camps, beautifully advertised, and there are three other fulltime workers. Getting off the ground is often difficult until a movement is known, and it is probably too early yet to know how this movement will develope in Japan. Doctrinally and in activities they differ little from KGK and HiBA though they have their own methodology in evangelism and workers are trained at Arrowhead Springs in the approved methods. Staff leadership is stressed, but whether this will appeal to all students has yet to be seen. Support is largely from abroad though vigorous attempts are being made to raise funds in this country.

The diversity of evangelical student work is not without its advantages—for what matters to the pastors and missionaries, to laymen and graduates on university staffs, as well as to the organised societies is that like Paul, we might ' by all means save some '. What matters is not initials, denominations, societies or methods—so long as there is a stream of young men and women, born again and instructed in the Word of God, their lives devoted to the service of the Master we all love, pouring into the churches and into the society of Japan.

CHAPTER 8

CHURCH, MISSION, AND MISSIONARY— PATTERNS OF COOPERATION

John Barksdale

Japan presents a wide variety of church-mission and church-missionary patterns of cooperation. This is due to the existence here of a great variety of national churches and overseas mission groups, all of which are in differing stages of development. Some have a history of a hundred years; others have come or developed since World War II. It will be the purpose of this chapter to survey briefly the present patterns of relationship, with emphasis upon the developments since 1958, when this topic was covered in a Yearbook survey of postwar Protestant missons to that date. This survey will be narrower in scope, however, attempting to summarize only the field of church-missionary relationships.

Stated more precisely, the topic to be considered is the formal structure of misson—or missionary—church relationships, and how this structure is manifested in the following areas: 1) matters involving the personal life of the missionary, such as housing, salary, education of children, etc.: 2) the call, assignment, evaluation, and reassignment of missionaries; 3) the planning and execution of evangelism, church extenstion, Christian education, medical and social work, etc. Since it is impossible to cover all cases, the following have been selected as being representative of a wide variety of churches in respect to size, doctrine, organization, etc.

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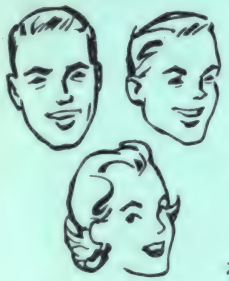

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I. N.C.C.-related

A. *United Church of Christ (Kyodan)*. The fundamental pattern of missionary-church relation in the United Church is well-known and has not basically altered in the past six years. Seven denominations (United Presbyterian, U.S.A., Methodist, Disciples of Christ, Evangelical United Brethren, United Church of Canada, United Church of Christ, U.S.A., Reformed Church of America) cooperate with the United Church through the Interboard Committee (IBC), with offices in New York. These churches have no mission organization in Japan; their missionaries are integrated into the United Church organization. All matters involving the assignment and work of missionaries and cooperation between the overseas churches and the United Church are handled by a Council of Cooperation (COC) with offices in Tokyo, consisting of eleven members of the United Church, eight members elected by Kyodan-related schools, six members from Kyodan-related social work agencies, and ten members elected by the IBC, upon receiving nominations from the field. Each missionary is a full member of the United Church and of the district in which his work is located, while at the same time retaining his membership in his home church body. Missionaries are eligible to become pastors (when ordained), to serve on committees, to be elected as voting members of the district meeting or General Assembly, etc.

Matters pertaining to missionary housing, personal work allowances, education of children, etc., are still left up to the missionaries themselves, being supervised by the IBC Missionary Field Committee, composed of the missionary representatives on the COC. All other matters involving missionaries, however, are handled

by the COC and the district, institution or other Church body to which the missionary is assigned. Missionaries are assigned by the COC in answer to requests from districts and institutions. Their recall after furlough is subject to a favorable vote by the COC. Requests for financial aid from institutions, church agencies and districts, for such purposes as aid to pioneer evangelism projects, etc., are directed to the Mission Boards through the COC.

A persistent problem since the beginning of the present organization has been the lack of any definite relation between the Christian schools with their traditional overseas relationships, and the United Church. In 1962 the Constitution of the United Church was amended so as to define this relationship from the church's standpoint, but the schools (thirty-five in all) continue to call themselves IBC-related rather than United Church-related. Recently the schools, through the COC, have decided that they will discontinue their old individual ties and ask for a lump-sum contribution for educational work, which will then be apportioned by the COC.

In regard to aid for church building, evangelists' salaries, etc., the church has various plans for which it has requested IBC aid. Some of these are the "D" plan, which provides ¥ 400,000 per year for three years for high potential projects, or the "E" plan, which subsidizes a new project on a diminishing scale over a period of seven years. Approximately 35% of the United Church Headquarters budget comes from overseas sources. In 1962 a campaign was begun to raise $ 2,780,000 in ten years, to enable the church to become self-supporting, except for such expensive items as TV and radio broadcasting, theological education and some types of building.

The United Church has other missionary relationships besides the IBC. It allows full status to individual missionaries, at their request, of groups with which it is not officially related. Some who have this status of "Cooperating Missionary" are members of the German East Asia Mission and the German Midnight Mission. The former mission has offered financial aid for evangelism in new apartment developments. Still another type of relationship has been established recently with the Presbyterian Church, U.S., some missionaries of which had hitherto been "Cooperating Missionaries". It has become an associate member of the IBC. All mission members who wish to work with the United Church will henceforth do so through the regular IBC-COC channels. This church will differ from other IBC churches, however, in maintaining at the same time official ties with another Japanese denomination, the Christian Reformed Church, and also in continuing some kind of mission organization to deal with institutions and work related to neither denomination. The American Beptists are currently studying a similar arrangement with the United Church, while maintaining their connection with the Japan Baptist Union.

The United Church has recently completed a restudy of the role of the missionary in the Japanese Church. Answers to questionnaires sent to both nationals and missionaries indicate that the large majority favor a continuation of the present general type of relation. Some recommendations for improvement were that the church take more responsibility for missionary orientation; that more careful job descriptions be given when missionaries are requested; that the districts really carry out the present provision for the receiving and guidance of new personnel; and that

the COC confer with the missionary *before* going on furlough for evaluation and reassignment, rather than reassigning while on furlough.

B. *Anglican Episcopal Church of Japan.* This is a case of perhaps even more complete integration. Though the church contains a substantial number of overseas personnel, sent by various societies from the U.S., England, Canada and Australia, the church requests them originally, stations them, and defines their area of work. They are directly responsible to the bishop, school, etc., as the case may be.

American personnel retain their membership in the home church, but for all practical purposes are treated as having full church membership in Japan, being invited to participate (if clergymen) in diocese elections. British personnel are considered to belong only to the church in Japan as long as they are here; yet they move freely back into the home church upon return. There is a central office of the American Episcopal Church which, at the request of the Japan Church, handles matters of missionary salary, housing, pastoral advice, etc. British missionary societies designate one person for the same purpose.

The church requests aid from overseas for new church and institution projects through this office, which studies them, makes suggestions, and recommends them to the overseas churches if they seem wise. With about $100,000 from overseas sources the church has set up a revolving loan fund for building.

The well-known project, KEEP, at Kiyosato, which has received much help from the U.S., is independent of church control, but is Anglican in all matters of worship and church life.

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Protestant church in Japan has shown marked maturity and initiative in recent years, especially since its 100th anniversary in 1959.

C. *Baptist Convention of Japan.* This denomination is assisted by the Southern Baptist Mission, but the church and mission remain independent bodies with no organizational connection. This means, naturally, that the mission is responsible for the salaries, housing, etc., of its missionaries. Final decision as to assignment of missionaries is the responsibility of the mission, but only after consultation with the Convention's personnel committee. The mission attempts no evangelistic work on its own. All its members move their church membership from American churches to specific local churches in Japan, and as individuals they have the same status as Japanese members. If elected they may be voting messengers to the Annual Meeting. All may attend and express opinions. Some serve as associate staff officers of the Convention, officially under the direction of the Japanese officers. An evangelistic effort such as the New Life Movement in 1963, though proposed by the overseas church, must be approved by the Convention. Though the above campaign was enthusiastically accepted by the great majority of the Convention, some strong statements were made in opposition, and under Baptist polity, those churches which did not wish to cooperate were free to hold aloof.

The mission makes outright capital grants of unspecified amounts for land, up to two million yen for the church building, and up to one million yen for the pastor's dwelling or building of a pioneer project. The priority of these projects, and the amounts, are determined by the Convention. There is also a Re-

volving Loan Fund, administered by the Convention, with the requirement that the loan be repaid in five years, though there is some discussion concerning the advisability of increasing to ten years. The mission also makes outright grants to institutions, such as its hospital in Kyoto and Seinan Gakuin in Fukuoka. The mission subsidizes salaries of the pastors of preaching stations. Most pastors of organized churches do not receive any subsidy, but about ten of these still do. This also is done according to priorities set by the Convention.

A proposal to the Convention will be made this year to decrease subsidies by 25% per year after the fifth year, in order to increase incentive. The Convention has begun to take responsibility for its own outreach by establishing a Cooperative Evangelism Fund. By making small contributions from this fund to Seinan and the hospital, the Convention is stating its sense of relation to and responsibility for these institutions.

D. *Evangelical Lutheran Church of Japan.* This denomination is the result of the union in 1963 of the Japan Evangelical Lutheran Church and the Tokai Evangelical Lutheran Church. Associated with it are the missionaries of the Lutheran Church in America, the American Lutheran Church, the Lutheran Evangelical Association of Finland, the Denmark Mission Society, the Christian Mission to Buddhists, and the North German Mission Society. A seminary, several schools, and also welfare institutions are connected with the church.

New patterns of overseas-Japan relations are in the process of development. In January of this year a Committee for Cooperation was established which will be roughly equivalent to the Council of Cooperation

of the United Church. A significant difference, however, is that besides the church representatives, the Committee will be composed of representatives directly from the related boards who will come to Japan for the meetings. Thus an even more direct church-to-church relation is hoped for than obtains in the United Church. Requests for personnel and funds will be directed to the cooperating boards through this Committee. It will assign missionaries to various places of work. As in the case of the United Church, missionaries hold membership both in their home churches and in the Japanese church. They are voting members of the Convention.

Approximately one third of the churches are fully self-supporting. Others receive varying degrees of aid from the church, much of this coming from abroad. The only condition laid down for aid for building is that the local congregation provide ten per cent.

II. Non-NC.C.-related

A. *Japan Alliance Christian Church* (The Evangelical Alliance Mission—TEAM) In this case the mission and the church have the same legal holding body, but mission and church operate on separate parallel lines. The mission not only concerns itself with matters having to do with missionaries themselves, but it pursues an evangelistic program as a mission, hiring evangelists, etc. The missionaries of any locality are free to plan the work for their own area, deciding upon the preaching points, but the location of a missionary residence must be finally approved by the mission. Missionaries usually do not belong to churches in Japan, but there are some cases of dual membership. As a rule, after a preaching

point has been well-established and is ready to become independent, it elects to join the Alliance Church, but this is optional and some remain independent. There is in practice, of course, much consultation between the church and mission in such matters as placing missionaries or opening new work, but there is no formal requirement.

It has been the policy of TEAM not to give national churches financial aid, but to insist on self-support from the start. This principle is held in common by many of the conservative evangelical groups. In view of actual circumstances, however, some few exceptions have come to be admitted. Also, the mission has provided the church with a loan fund for land and building. It is administered wholly by the church.

The Alliance Church, as well as the other denominations associated with conservative evangelical missions, many of which have only a post-war history, has shown increased growth and maturity during the past six years.

B. *Japan Christian Presbyterian Church.* This is one of the many very small groups which have developed as the result of post-war conservative witness. Born from the work of missionaries of the Evangelical Presbyterian Church (U.S.A.), it is now, in spite of its short history and small numbers, an independent Japanese church, with its own presbytery. Missionaries are honorary members of the presbytery, and serve on committees, but they have no vote. Here again the policy is to encourage self-support, and the mission does not buy land or build churches. It will lend up to ten per cent of building costs to a church which already has a program going. Most pastors must supplement their income with outside work. This is true, incidentally, for many pastors in all

churches.

C. *Others.* Most of the conservative groups seem to favor organizational separation from the corresponding Japanese church and emphasize self-support and independence of the Japanese church. One exception to the former rule is the Immanuel General Mission, a Japanese church into which the Wesleyan Methodist missionaries are completely integrated, and work under the direction of national leadership. Many variations in the latter policy are to be observed. Even the groups favoring the most rigid self-support policy often provide loan funds to be administered by the denominations. Others will furnish the original land and building as a loan to be repaid. One mission gives the land as a grant, then lends money for building. These practices reflect the extremely high cost of land and the comparatively high cost of building in present-day Japan.

Finally, some note should be taken of the Christian groups which exist completely independent of any overseas cooperation. Needless to say, the Non-church group is one of these, though at least one leader has taken part in ecumenical discussions (Prof. Goro Maeda at Montreal in 1963). Another is the Original Gospel Movement, which, however, sponsored some lectures in Japan by Dr. Otto Piper of Princeton Seminary in 1963. A glance at the statistical chart at the back of the book will show that one of the largest Protestant churches in Japan is an indigenous group which has no overseas aid or connections, namely the Spirit of Jesus Church. It is a quasi-Pentecostal group which holds that salvation is available only to its own members.

It is obvious that this topic is worthy of a far more comprehensive investigation. However, though the

Japanese Pretestant Church includes at least eighty denominations, with more than one hundred and fifty mission societies, the number of churches and total membership of the groups mentioned above constitute at least 75% of the total Protestant constituency. Furthermore, neither time nor space permit the exhaustive survey which the coverage of all groups requires.

(It has been observed by competent students of the missionary enterprise, that there are at least three stages in the evolution of Church and Mission relationships, i.e.: (1) the explorer or pioneer stage, when the Mission is the Church; (2) the colonial stage when the autonomous Mission works alongside the autonomous Church, though in cooperation with it; (3) the final stage when the Church becomes the mission, with the missionary working in and through the Church as it carries out its mission to the world. The Protestant movement in Japan today is an epitome of the various patterns of Church, Mission, and Missionary cooperation which have developed here during the past one hundred years. Edit.)

CHAPTER 9

MISSIONARY ASSOCIATIONS

Edited by Gordon Chapman

Although the following listed associations are not all restricted to missionary participation, without exception, they all involve a large degree of missionary interest and activity. However, it is also true that there are other missionary associations which promote the fellowship, cooperation and Christian witness of the participants. A good example is the association of missionaries of the Interboard Committee for Christian Work in Japan, which constitutes a fellowship of about 400 workers of the seven foreign mission agencies which cooperate with the United Church of Christ in Japan. And the same may also be said of other interdenominational missionary associations which cooperate with Japanese denominations. All these have similar aims and provide not only the benefits envisioned by the Japan Council of Evangelical Missions, but also a number of others.

In a real sense of the term, all these associations are "ecumenical," in that there is the common purpose of fostering good relations between all members of the body of Christ. And doubtless all who participate in these associations are glad to unite in the prayer that "under the influence and guidance of the Holy Spirit, the church will come into unity of the faith and the knowledge of the Son of God unto the measure of the stature of the fulness of Christ."

The following articles on Missionary Associations represent a good cross section of missionary thinking in some of the more important areas of Christian

concern in Japan at this time.

1. THE FELLOWSHIP OF CHRISTIAN MISSIONARIES

Lloyd Neve

Unlike most organizations, the Fellowship of Christian Missionaries in Japan (FCM) appears to thrive heartily on a small budget, and a simple organization. Its purpose is "to promote fellowship, mutual understanding, and the spirit of unity among the missionaries comprising it; and to provide an opportunity for gatherings of an inspirational and educative character." It has its historical roots in the Standing Committee on Cooperating Missions formed in 1902, succeeded by the Federation of Christian Missions in 1911, which became the present FCM of Japan in 1935. Membership at present is purely voluntary and includes those missionaries who pay the annual dues of 500 yen, generally collected at the time of the annual conference.

The FCM exists almost entirely in the Annual Conference, although both the Kansai and Kanto regions hold mid-year meetings. True to its stated purpose, the conference combines fellowship with study and deepening of the spiritual life of the participating missionaries.

Walter Baldwin (PCUS) served as President during the year, 1962-3, Noah Brannen (ABFMS) as Vice-president with Mary Lou Palmore (MC) the Secretary, and Parker Anspach (LCA) the Treasurer. The theme of the 1963 confrerence, held at Lake Nojiri, July 31-August 2, was "The Gospel, the Culture and

You".

Henry Jones (UPC) gave a paper on the "Pattern of Industrial Society in Japan"; Junichiro Sako, well-known novelist, gave one on "Christianity and Japanese Literature; and Takaaki Aikawa, noted psychologist, one on "The Christian Gospel and Japanese Mentality." John Niemeyer (ABFMS) led the daily Bible study hour.

A significant development in the FCM meeting was the decision to make another attempt at a rapprochement with the Evanglical Missionary Association of Japan, which, organized after the last war, split the previously united missionary community into two somewhat rival camps. It is hoped that an exchange of fraternal delegates may serve in a small way to further cooperation between these two groups. In keeping with this spirit, it was decided to recommend to the Shadan of the United Church of Canada the transfer of the Karuizawa Union Church property, long held in trust, to the Christian community in Karuizawa. During the prewar years this had served as the meeting place of the Federation of Christian Missions and the F.C.M.

Officers serving 1963-4 are: Lloyd Neve (ALC), President, Mrs. Joyce Wright (SB), Secretary, Fred Honaman (PEC), Treasurer, and John Barksdale (P. C.U.S), Vice-president. The conference, planned for the I.C.U. campus in July, 1964, will include as a speaker: Dr. Eugene Nida, Translation Secretary of the American Bible Society. Another featured speaker will be Dr. J.M.T. Winther (ALC), whose missionary career in Japan overlaps, with some years to spare, the history of the FCM and its predecessor bodies, and who was present in 1902 when the Standing Committee of the Cooperating Missions was formed. The

FCM also maintains its contact with the past in the person of Dr. A.J. Stirewalt (ALC), who has faithfully served for many years as necrologist.

The FCM continues to be the sponsor of the "Independent Journal of Christian Thought and Opinion", the Japan Christian Quarterly, edited by Miss Esther Hibbard, through the publication committee elected by the annual conference. Lief Salomonsen (NMS), Douglas Swendseid (ALC), and Richard Merritt (PEC) were elected to this committee in 1963. The Quarterly has been somewhat successful in a subscription drive, so that the magazine now has a circulation of nearly 1000.

2. EVANGELICAL MISSIONARY ASSOCIATION OF JAPAN

William Lautz

The Evangelical Missionary Association of Japan (EMAJ), founded in 1947, is an association of evangelical missionaries who come together for fellowship and cooperation. Members must agree to the following doctrinal statement, regarded as basic and vital:

A. We believe the Bible, as originally given, to be the verbally inspired, only infallible, authoritative Word of God. II Tim. 3:16; II Peter. 1:21.

B. We believe there is one God, eternally existent in three persons, Father, Son and Holy Spirit. Deut. 6:4; Is. 43:10, 11; I Tim. 2:5; I Cor. 8:4; Matt. 28:19.

C. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life,

in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory. Jn. 1:1 18; Heb. 1:8; Tit. 2:13; I Jn. 5:20; I Cor. 15:3,4.

D. We believe that all men are sinners, and that for the salvation of lost and sinful man, regeneration by the Holy Spirit is absolutely essential. Rom. 3:23: Jn. 3:7; Luke 24:46, 47; Jn. 1:12,13; I Pet. 1:18,19,23; Rom. 10:9,10.

E. We believe in the present ministry of the Holy Spirit, by whose indwelling the Christian is enabled to live a godly life. Tit. 3:5; Gal. 5:22,23; I Thess. 5:23,24.

F. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation (Jn. 6:28, 29; Rev. 14:11)

G. We believe in the spiritual unity of believers of our Lord Jesus Christ. Rom. 12:5; I Cor. 10:17; Gal. 3:28; Jn. 17:21; Eph. 4:13.

With this unity on essentials there is abundant room for charity on nonessentials, and the membership, which is on an individual basis, comes from a wide range of mission bodies.

An annual conference is held each summer in Karuizawa. In 1963, this featured as speakers Dr. Kurt Koch, German Lutheran minister, psychiatrist and authority on demonism; and Rev. Robertson McQuilkin, TEAM missionary in Japan. Dr. T. Stanley Soltau spoke at a banquet in Tokyo in June. Two conferences on "Prayer and Revival" were held

in Karuizawa in March and May, led by Joseph Carroll, EMAJ President. A Woman's Tea held at the Sanno Hotel in Tokyo in April afforded missionary women an opportunity to share with their Japanese friends their love for Jesus Christ and a knowledge of His salvation.

"The Awakening," a book dealing with revival in China, was distributed free to EMAJ members.

A quarterly magazine, the "Japan Harvest," provides a voice for EMAJ; inspiration for missionaries and information of value to them. An annual Missionary Directory is also published.

With the newer Japan Council of Evangelical Missions, EMAJ issued a call to three other organizations to consider forming a loose alliance of evanglicals for the purposes of fellowship in Christ, exchange of information about activities, and presenting a united evangelical front on the modern Japanese scene. The Fukuin Renmei, Japan Protestant Council and the Japan Bible Christian Council indicated their interest in the proposal.

Officers of the Association for the first part of 1963 were Joseph Carroll (IND) President; Frank Kongstein (NEOM) Vice-president; William F. Lautz (IND) Secretary; L.E. Heil (JCG) Treasurer; and the following members-at-large: Harry Friesen (JMBM), Robert Verme (CMSJ), and Donnel McLean (AG). Elections in the summer made Arthur T.F. Reynolds (OMF) Vice-president; Wesley Wilson (TEAM) Treasurer; and Samuel Pfeifer (IND) and Neil Young (IND), members-at-large, replacing Verme and McLean.

3. THE JAPAN BIBLE CHRISTIAN COUNCIL

Philip Foxwell

When the JBCC wrote Prime Minister Ikeda last year urging that the government cancel its plan to sponsor *mokutō* for the war dead, the organization was putting into practise its concern for the constitutional provisions which call for a separation of church and state. The JBCC continues as an organization pledged to the support of policies which grow out of the initial purpose. This was stated in 1950 to be "an agency unequivocally opposed to all forms of unbelief, idolatry, and compromise with them, and unreservedly dedicated as a witness to the 'faith once for all delivered unto the saints.'"

Soon to come from the press under JBCC sponsorship is a book dealing with the origins of Japanese culture and their relationship to Christianity. Professor Tomonobu Yanagita has worked for several years on research and writing and it is expected that the early publication of this work will increase the understanding of problems which are rooted in the clash of culture with the Christian witness. This will soon be available at most book-sellers after a considerable delay occasioned by worthwhile revisions.

In keen appreciation of the contribution of General Douglas MacArthur to the missionary movement, the JBCC sent the following cable: "Japan Missionaries express sincere condolences passing great benefactor, statesman, friend. Psalm 55 : 22"

When the visit of the Czech theologian, Dr. Josef Hromadka, to Japan was projected, the JBCC considered it in line with their policy to publish the

appraisal of Professor Matthew Spinka (Hartford Theological Seminary) which offered evidence that Dr. Hromodka is "communism's most effective agent as it presses the cold war in the sphere of the Protestant church." The expression of opposition to Hromadka is typical of the JBCC attitude toward any influences deemed unhelpful to the upbuilding of a free church sustained by a conservative theological position.

The publication termed "The Bible Times" is not an organ of the JBCC. However the publishers of the Bible Times are in sympathy with the aims and policy of the JBCC. Therefore the activities of the JBCC are usually publicized through the medium of the BT. For example, *mokusō* (silent meditation) as a substitute for *mokutō*, was proposed by the JBCC and publicized in this paper. Because *mokutō* is understood as a call to pray to or for the spirits of the war dead the JBCC believed the action of the Demobilization Department in calling for *mokutō* could infringe on the guarantees of the constitution. Problems of this nature which are dealt with by the JBCC are usually given full coverage in the *Bible Times*.

As previously stated: "The Council is not a church and seeks to avoid over-lapping into activity considered to be the basic responsibility of the church, such as evangelism. An illustration sometimes used to illustrate its function is that of the local community's fire department. For much of the year the fire department may scarcely be noticed. But when an emergency arises it is organized and ready to act. The JBCC is organized and ready to speak out whenever it feels it must, when freedom is challenged or principle compromised in the areas of faith or church and state."

4. THE JAPAN PROTESTANT CONFERENCE

Takaoki Tokiwa. (*John Schwab*)

The year of 1959, the 100th year of Protestant Missions in Japan, was commemorated by various projects in the Christian world. Among such projects, those who believe in the Bible as a completely God-inspired Book started a movement called the Japan Protestant Centennial. This movement was supported by more than one thousand Japanese pastors and some 800 missionaries, who participated as individuals, irrespective of their denominational affiliation. This unpretentious work contributed substantially to the Christian testimony here. The reason for starting this movement was, firstly, because we believe that Protestantism is Christianity based on the Bible. The reformer's work, which was Bible-based, contributed to the foundation of modern Christian civilization. Just as the Bible was the source of their strength, so we too wanted to strengthen ourselves by following in their way. Secondly, it seems that more and more Protestant Christians have come to reject the complete inspiration of the Bible, thus weakening the effect of blessing and the warning of our living God. We wanted to awaken people, especially professing Christians, to this grave fact. We thank the Lord that this work was carried through with His abundant blessing.

In the Central Committee Meeting of J.P.C. held in November of the same year in Atami, a proposition was made to form a "permanent organization" to continue the work of Bible-faith propagation into the 2nd century. This was agreed upon and a preparatory committee was organized. About 90 people (including

missionaries) joined in this renewed venture from all over the country. Then in February of the next year some 40 representatives met together, and the new Japan Protestant Conference (J.P.C.) was organized. Its purposes are: 1) To spread Bible faith throughout Japan. 2) To stand against the traditional Japanese religion, Shinto, which does not harmonize with Bible faith. This will be done through studying and coping with the problems of the Shinto shrines in a practical way. 3) Revision of the colloquial Japanese Bible. 4) Promotion of Bible-based education. Besides these, special committees for overseas mission, encouraging laymen's movements, etc. were elected.

Though difficult here in Japan, all of the above-mentioned efforts are important, and with the help of the Lord and through the earnest cooperation of each committee member the project of spreading Bible-faith is being carried out by many meetings held every year in various places, and the study of shrine problems is making progress. Also, members of J.P.C. are sharing in the translation project in preparation for the publication of the "New Japanese Bible," with John already available. As to the foreign missions field, lectures have been given in order that more people may know about this need and respond.

The 4th "Zenkoku Kyogi Kai" of the JPC was held at Atami, February 19-20, 1963, when the chief speakers were a converted Communist, a converted Shinto priest and a converted Roman Catholic priest.

A "Church Problems Seminar" for pastors and missionaries was held at Tokyo, June 18-19, 1963 with two addresses by Minoru Okada on the "Evaluation of Unorthodox Views of the Bible", one by Tsugio Tsutada on "Problems of Evangelical Faith in Japan," and one by Takaoki Tokiwa on "How

we got our Infallible Bible." There were also panel discussions of such subjects as "Bible Faith and Church Life," and "Bible Faith and Idolatrous Customs."

The semi-annual conference on November 11-12, 1963 heard an address by Donald Hoke on "Recent Developments and Trends in the World Ecumenical Scene", and one by Satoru Moriyama on "How to Minister to Members of Soka Gakkai."

At the 5th "Nenkoku Kyogi Kai" (Nationwide Administrative Committee) at Atami in February, 1964, a report on last year's activities was made and new directions were established. Fervent prayer and serious discussions were given to pursue the original aim of Bible-faith cooperation. According to the report at this meeting, the number of members is now 739 (547 Japanese and 192 missionaries). Though not a large number, each one is firmly standing on his faith in God's Word, as the 300 warriors of Gideon.

Recently the ecumenical movement has become active among the churches. We think it is a good thing to unite different churches who are standing together in faith in Jesus Christ who is revealed in God's infallible written Word. Thus we cannot agree with narrow sectarianism. However, union and cooperation without a clearly delineated Biblical doctrinal basis is dangerous and could only lead to confusion. There can be true spiritual unity only among those whose faith is in God's infallible Word.

Furthermore, it is impossible to fight the evils of the world and conquer without the use of the Word of God—the Bible (Ephes. 6:17). But, in order to use the Word of God effectively, we must constantly pray and train ourselves so that we can make His Word our own. The weakness of the Japanese people today

is that they have lost their goal of life. As nationals, we want to be given something for which to live based upon the truth of God, which is revealed in the Bible, God's infallible Word.

5. THE REFORMED THEOLOGICAL CONFERENCE

John Hesselink

The Reformed Theological Conference was organized first of all with the idea of providing an opportunity for missionaries and pastors of various Presbyterian-Reformed denominations to meet together, explore their common heritage and relate it to their witness in Japan. This purpose has been fully accomplished in that representatives of at least six Presbyterian and Reformed denominations participate in this conference. Nowhere else in the world is a similar confrontation taking place.

It was also hoped, however, that others from different backgrounds would share in this theological enterprise. This goal also has met with surprising success. The first chairman was an Anglican. At the 1964 conference over half of the participants were from non-Presbyterian-Reformed denominations! The conference, moreover, has quite an international character. Eight nations were represented at the most recent gathering.

The first conference was held in 1957 at the Osaka Christian Center which has been the site for all subsequent conferences. Speakers have included distinguished guests from abroad such as John Mackay, John Wick Bowman and Henry Stob, but most of

the lecturers have been Japanese theologians and local missionaries. The theme of the 1963 Conference was "The Inspiration and Authority of the Scriptures. The theme of the 1964 conference was "The Holy Spirit in the Church." The theme for 1965 is "Christian Devotion."

6. THE HAYAMA MISSIONARY SEMINAR

Gordon Chapman

One of the most significant features of the postwar Christian movement in Japan is the proliferation of mission societies. The number of missionaries has more than doubled, while the number of missions has increased fourfold. Furthermore, unlike the prewar period, there is no all-inclusive missionary association which facilitates effective dialogue between individual workers. This is in spite of the fact that all who have responded to Christ's call are essentially one in Him and partake of the unity of the Holy Spirit.

In response to this need for more effective missionary dialogue concerning vital matters of mutual concern, the Missionary Seminar was inaugurated in January 1960, and has annual sessions at the Lacykan, Hayama, Kanagawa-Ken. Though the Seminar is quite informal and has no official auspices, it has been well attended with participants coming from a large number of mission groups. The constituency includes all those who have attended past Seminars and any other missionary men who are interested. The fellowship of the Holy Spirit and the manifest presence of the Lord has encouraged mutual sharing of problems

and shortcomings, with consequent renewal and blessing to many.

Each Seminar has considered a particular theme which has special relevance for the Christian Movement in Japan. Thus far, these have included: *Our Ministry of Reconcilitation* (2 Cor. 5:18); *The Missionary and the Japanese Church* (Phil. 2:5); *An Apologetic for Christian Witness in Japan* (2 Cor. 5:17); *Christian Discipleship in Japan* (John 13:34, 35; Luke 9:23) and the *Communication of the Gospel in Japan* (Mk. 16:15; Mt. 28:19, 20). Each theme is developed through a series of well prepared papers and followed by open and free discussion periods. There has always been a very generous and candid sharing of various points of view, with the result that all have been greatly helped and inspired for a more effective ministry. An extended period is set aside each day for group Bible study, with morning and evening sessions for united prayer. Time is also provided for Special Interest Groups where particular problems can be dealt with in effective fashion.

The Seminar Papers, together with the Special Interest Group Findings, are published annually and are availiable at moderate cost as long as the supply lasts.

The next Seminar is scheduled for January 5-7, 1965 at the Lacy-Kan, Hayama. The theme for consideration will be "The Layman in the Life of the Japanese Church." The Seminar Committee includes: Joe Gooden, Chairman, Raymond Hammer and Carl Beck.

JAPAN COUNCIL OF EVANGELICAL MISSIONS

A. Paul McGarvey

The roots of the Japan Council of Evangelical Missions (JCEM) can be traced back several years. The justification for such an organization became more and more apparent to evangelical mission leaders as they met from time to time to discuss and plan for work in areas of mutual interest. It became quite apparent that the evangelical missions in Japan could greatly strengthen their work if some sort of organization was perfected whereby their liaison with each other could be facilitated and carried on regularly. Therefore a Constitution was drawn up, that, in part, says:

> "...we recognize the necessity of providing for cooperative action and a united voice as evangelical missions...to provide liaison, representation and cooperative action as may be deemed feasible within the stipulations of this Constitution..."

The first Plenary session of JCEM was held in Tokyo in the Spring of 1961, and since that time the organization has grown until it now has a total membership of twenty-eight missions, which represent a total of nearly five hundred missionaries. The missions vary in size from seventy missionaries to four missionaries. Voting privileges and membership fees are in proportion to the number of active missionaries in Japan.

This was a new venture in cooperative action among evangelical missions, when each group actively sought to look for and work together in areas that in some cases had not been thought of before. There was some apprehension at first, but over these few past

months, there has developed rapidly an appreciation for the viewpoint of the various members, and a remarkable desire to make modifications without compromising individual principles. There is now an ever increasing confidence in each other among members, that is producing some remarkable achievements.

Thus far JCEM has appointed working Committees in the fields of Christian Education of church and Christian workers in Japan, Legal affairs (such as representation to the Japanese government in Income Tax matters), Disaster Relief work, travel of missionaries to and from Japan and a New Projects committee which has spearheaded the effort to bring to Japan a clear evangelical Christian testimony during and immediately after the Olympic Games in Tokyo in 1964.

In the first mentioned area of work, the JCEM Christian Education Committee called together for the first time, the School leaders from several Theological and Bible College institutions. As a result of this gathering everyone was encouraged to push on with the idea of an organization for Theological training schools in Japan. The final outcome of this movement was the launching of the JAPAN ASSOCIATION OF EVANGELICAL SCHOOLS in May of 1963. Already this association has rendered some valuable assistance to its members and associate schools.

It was the privilege of the JCEM legal affairs Committee to arrange for a meeting with the head of the Japanese Income Tax Bureau in the spring of 1963, at which time the Cabinet Minister announced that foreign residents in Japan would be relieved of the twenty percent gross income tax in the near future.*

* (Actually this took effect in January 1963 and there has been no such tax since that time. Edit.)

This followed considerable ground work with government leaders in the native country of some foreign missionaries in Japan.

In the area of Disaster Relief, under the expert hands of experienced relief workers, a short "Disaster Relief Manual" (of the how-to-do-it variety) has been completed and circulated among members and available to all who request them. Believing that "a stitch in time saves nine" the JCEM has divided the entire area of Japan into eight sections with a Chairman over each section. JCEM has made available a modest amount of money for immediate use in disaster areas, which will be administered by these area chairmen.

Scores of missionaries within the past two years have enjoyed unprecedented travel opportunities because of the charter flights arranged by the JCEM travel committee. At a price averaging about three hundred seventy five dollars, missionaries and their families have been flown from Tokyo to London with stopovers in Hongkong, the Holy Land, Rome and other Eurpean centers This current year three such flights are leaving Tokyo in the early summer and one to the States.

The Olympic Christian Testimony committee which is now actively arranging for coordinated evangelism in Tokyo during the Olympic Games period, grew out of the initial interest displayed in JCEM among its members, and the first meeting of mission and Japanese Christian leaders to consider such evangelical efforts.

In these practical ways JCEM has sought to serve not just its members but the entire Christian missionary program in this land. Representing missions on a responsible level it has resources and the advantage of mature counsel from a wide circle. The years

activities usually climax with a day-long Strategy Conference, open to all who care to attend. In these conferences such critical problems as: Nationalism and Contemporary Missions, Evangelical Ecumenism, etc. are discussed. In these special meetings such visiting dignitaries as Dr. M.C. Tenny of the Wheaton College Graduate School, and Dr. Peters of Dallas Theological Seminary have led the discussions and lectured the group.

Pressure of persistent needs, heightening world tensions, antagonism of unsympathetic movements, and the admonition of God's Word itself have motivated the activities of JCEM. Until the harvest day is past and our work on earth is done, we invite the workers of Japan to cooperate with us on the Bible basis.

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This completes the narrative section (Parts I-IV) of the Japan Christian Yearbook

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Part V, which follows, is devoted exclusively to the following Directories:

1. Japanese Church Headquarters & Statistics
2. Christian Schools
3. Protestant Social Work
4. Headquarters of Other Religious and Social Organizations
5. Mission Boards and Societies
6. List of Protestant Missionaries

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(The Directories have been compiled by the office of the Interboard Committee for Christian Work in Japan (IBC), Rm. 802, Bible House, 2, Ginza, 4-chome, Chuo Ku, Tokyo. Please address this office concerning errors and other matters pertaining to this section)

V. DIRECTORIES

JAPANESE CHURCH HEADQUARTERS

(Groups marked with an asterisk though quasi-Christian are included for information.)

Statistical Key:
A—Number of Churches
B—Number of Japanese Ministers (ordained & unordained)
C—Number of Missionaries
D—Church membership

A

Advent Church
(Adobento Kyodan)
2276 Higashi Iwakura-machi, Kurayoshi-shi, Tottori-ken
Supt.: Rev. Kinji Kato
A-8, B-7, C-4, D-277

アドベント教団
鳥取県倉吉市東岩倉町 2276
加藤金治

Alliance Church of Japan
(Nihon Domei Kirisuto Kyodan)
15 Uenohara, Nakano-ku, Tokyo
Tel. 361-1539
Supt.: Rev. Masaichi Matsuda
A-38, B-80, C- D-1,932

日本同盟基督教団
東京都中野区上ノ原 15
電 361-1539
松田政一

American Baptist Association
(Beikoku Baputesuto Kyokai)
876, Sakuradai, Kashiwa-shi, Chiba-ken
Supt.: Rev. Misao Amari
A-4, B-4, C-1, D-120

米国バプテスト協会
千葉県柏市桜台 876
天利 操

Anglican Episcopal Church of Japan
(Nihon Seikokai)
23 Tokiwamatsu-cho, Shibuya-ku, Tokyo
Tel. 401-2314
Presiding Bishop: The Rt. Rev. Hinsuke Yashiro
A-340, B-383, C-59, D-45,585

日本聖公会
東京都渋谷区常盤松町 23
電 401-2314
八代斌助

Apostolic Faith
(Shito no Shinko Dendo Dan)
1017, 1-chome, Kugahara-cho, Oota-ku, Tokyo
Tel. 751-4211
Supt.: Rev. Kanemasa Yamashita
A-2, B-2, D-47
信徒の信仰伝道団
東京都大田区久ヶ原町 1-1017
電 751-4211
山下兼昌

Assemblies of God Church of Japan
(Nihon Assemblies of God Kyodan)
430, 3-chome Komagome, Toshima-ku, Tokyo
Tel. 982-4925
Supt.: Rev. Kiyoma Yumiyama
A-119, B-178, C-25, D-6,223
日本アッセンブリー教団
東京都豊島区駒込 3-430
電 982-4925
弓山喜代馬

B

Baptist Bible Fellowship of Japan
(Nihon Seisho Baputesuto Renmei)
11-3, 1-chome, Matsunami-cho, Chiba-shi
Tel. 51-2929
Dir: Rev. Lavern Rodgers
A-21, B-10, C-10, D-1,455
日本聖書バプテスト連盟
千葉市松波町 1-3 の 11
電 51-2929
L. ロジャース

Bible Institute Mission
(Shorisha Iesu Kyodan)
2163 Karuizawa-machi, Kitasaku-gun, Nagano-ken
Tel. Karuizawa 2302
Supt.: Mr. Earl F. Tygert
A-5, B-6, C-3, D-208
勝利者イエス教団
長野県北左久郡軽井沢町 2163
電 軽井沢 2302
アール・エフ・タイガート

C

Catholic Church
(Nihon Katorikku Kyokai)
10, 6-bancho, Chiyoda-ku, Tokyo
Tel. 301-3961-3
Archbishop: His Eminence Peter Tatsuo Cardinal Doi
A-879, B-4,658, C-2,519, D-320,000
日本カトリック教会
東京都千代田区六番町 10
電 301-3961-3
土井辰雄

Christian Brotherhood Church
(Kirisuto Kyodai Dan)
448 Tabata-cho, Kita-ku, Tokyo
Tel. 821-0210
Supt.: Rev. Denzo Shimura
A-141, B-110, D-1,914

基督兄弟団
東京都北区田端町 448
電 821-0210
志村伝造

Christian Canaan Church
(Kirisutokyo Kanan Kyodan)
36, 1-chome, Kushiya-machi Higashi, Sakai-shi, Osaka
Supt.: Rev. Seibei Morita
A-12, B-8, D-3,163

基督教カナン教団
大阪府堺市櫛屋町東 1-36
森田清兵衛

Christian Churches
(Kirisuto no Kyokai)
1-52, Arai-machi, Nakano-ku, Tokyo
Tel. 386-5171
Supt.: Rev. Harold R. Sims
A-46, B-37, C-46, D-1,500

基督の教会
東京都中野区新井宿 1 の 52
ハーノルド・サイムズ

Christian Oriental Salvation Church
(Kirisutokyo Toyo Kyurei Dan)
27, 4-chome, Izumi-dori, Nada-ku, Kobe-shi
Tel. 86-2462
Supt.: Rev. Tokude Cho
A-1, B-5, D-50

基督教東洋救霊団
神戸市灘区泉通 4 丁目 27
電 86-2462
張 徳出

Christian Reformed Church of Japan
(Nihon Kirisuto Kaikakuha Kyokai)
20, 5-chome, Shimo-dori, Shibuya-ku, Tokyo
Tel. 461-4616
Supt.: Rev. Kiyoshi Mizugaki
A-60, B-66, C-17, D-3,730

日本基督改革派教会
東京都渋谷区下通 5-20
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Christian Spiritual Church
(Kirisuto Shinshu Kyodan)
8602, Shimo-Yoshida, Fuji-Yoshida-shi, Yamanashi-ken
Tel. Yoshida 367
Supt.: Rev. Yoshinobu Kawai
A-25, B-21, D-1,571

基督心宗教団
山梨県富士吉田市下吉田 8602
電 吉田 367
川合義信

Church of Christ
(Kirisuto no Kyokai)
75, Sotonishi-cho, Tsuchiura-shi, Ibaragi-ken
Repr.: Mr. Elmer Prout
A-55, B-49, C-17, D-2,154

キリストの教会
茨城県土浦市外西町 75
エルマー・プラウト

Church of Christ in Japan
(Nihon Kirisuto Kyokai)
c/o Oomori Kyokai, 116, 4-chome, Iriarai, Oota-ku, Tokyo
Tel. 761–9612
Supt.: Rev. Mikio Hayashi
A–108, B–115, D–11,636

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東京都大田区入新井 4–116
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林 三喜雄

Church of God of Japan
(Nihon Church of God Kyodan)
3412, Shimokawai-machi, Hodogaya-ku, Yokohama-shi
Tel. Kawai 206
Dir.: Rev. Robert C. Midgley
A–5, B–5, C–6, D–52

日本チャーチ オブ ゴッド教団
横浜市保土ケ谷区下川井町 3412
ロバート・ミドグレイ

Church of Jesus Christ of Latter Day Saints
(Matsujitsu Seito Iesu Kirisuto Kyokai) (Morumon Kyokai)
2, 14-chome Hiroo-machi, Azabu, Minato-ku, Tokyo
電 473–1613
Supt.: Mr. Dwuayne N. Andersen
A–27, C–108, D–2,278

末日聖徒イエスキリスト教会
東京都港区麻布広尾町 14–2
電 473–1613
ダワエン N. アンダーセン

Church of the Nazarene in Japan
(Nihon Nazaren Kyodan)
237 Oyama-cho, Tamagawa, Setagaya-ku, Tokyo
Tel. 701–4667
Supt.: Rev. Aishin Kida
A–53, B–71, C–20, D–3,241

日本ナザレン教団
東京都世田谷区玉川尾山町 237
電 701–4667
木田愛信

Church of the Resurrection
(Fukkatsu no Kirisuto Kyodan)
c/o Fukkatsu no Kirisuto Nagano Kyokai, 416 Nishi-Nagano, Nagano-shi
Supt.: Rev. Yoshie Iwata
A–11, B–18, D–536

復活のキリスト教団
長野市西長野 416
復活のキリスト長野教会内
岩田善枝

Conservative Baptist Mission
(Tohoku Seisho Baputesuto Kyokai)
c/o Sendai Seisho Baputesuto Kyokai, 31, Naka Sugiyama-dori, Sendai-shi
Tel. 22–4488
Repr.: Rev. Fukuyasu Shimada
A–22, B–11, C–7, D–335

東北聖書バプテスト教会
仙台市中杉山通 31
仙台聖バプテスト教会内
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島田福安

Cumberland Presbyterian Church
(Kanbarando Choro Kyokai)
3341 Minami Rinkan, Yamato-shi, Kanagawa-ken
Repr.: Rev. Tolbert Dill
A-4, B-5, C-2, D-250

カンバーランド長老教会
神奈川県大和市南林間 3341
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Evangelical Free Church of Japan
(Nihon Fukuin Jiyu Kyokai)
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Tel. 45-4961
Supt.: Rev. Stanley Conrad
A-8, B-6, C-2, D-209

日本福音自由教会
京都市北区小山東大野 33-2
京都クリスチャンセンター内
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スタンリー・コンラッド

Evangelical Lutheran Church of Japan
(Nippon Fukuin Ruteru Kyokai)
38, 2-chome Nishihara, Shibuya-ku, Tokyo
Tel. 361-7550
Supt.: Rev. Chitose Kishi
A-141, B-120, C-100, D-13,000

日本福音ルーテル教会
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Evangelical Missionary Church
(Fukuin Dendo Kyodan)
124 Seioji-machi, Maebashi-shi, Gunma-ken
Tel. 2-7922
Supt.: Rev. Seiichi Kobayashi
A-36, B-38, D-963

福音伝道教団
前橋市清王寺町 124
電 2-7922
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Far East Apostolic Mission
(Nippon Pentekosute Kyodan)
Tawaraguchi, Ikoma-machi, Ikoma-gun, Nara-ken
Tel. Ikoma 3821
Supt.: Rev. Leonard W. Coote
A-13, B-12, C-2, D-358

日本ペンテコステ教団
奈良県生駒郡生駒町俵口
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レオナルド・クート

Far Eastern Gospel Crusade
(Kyokuto Fukuin Juji Gun)
111 Hakuraku, Kanagawa-ku, Yokohama-shi
Tel. 49-9017
Dir.: Rev. Roland Friesen
A-9, B-5, C-74, D-116

極東福音十字軍
横浜市神奈川区白楽 111
電 49-9017
ローランド・フリーゼン

Finnish Free Foreign Mission
(Nippon Kirisuto Fukuin Kyokai Rengo)
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Supt.: Mr. Jukka Rokka
A-9, B-4, C-7, D-350
日本基督福音教会連合
京都市左京区北白河上終町 101
ユッカ・ロッカ

Free Methodist Church of Japan
(Nippon Jiyu Mesojisuto Kyodan)
81, 1-chome, Maruyama-dori, Abeno-ku, Osaka-shi
Supt.: Rev. Takesaburo Uzaki
A-37, B-60, C-5, D-4,050
日本自由メソジスト教団
大阪市阿倍野区丸山通 1-81
宇崎竹三郎

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General Conference Mennonite Mission
(Kyushu Mennonaito Kyokai Kyogikai)
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Moderator: Rev. Peter Derksen
A-16, B-4, C-26, D-154
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ピーター・デルクセン

Gospel of Jesus Church
(Iesu Fukuin Kyodan)
1548, Shimohoya, Hoya-machi, Kitatama-gun, Tokyo
Dir.: Rev. Yu Akichika
A-14, B-9, D-720
イエス福音教団
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Holy Convention
(Kirisuto Seikyodan)
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Supt.: Rev. Hiromi Yanaka
A-37, B-47, D-1,547
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千葉市椿森町 1-539
電 0472-51-8510
谷中広美

Holy Jesus Society
(Sei Iesu Kai)
880, 3-chome, Totsuka-cho, Tokyo
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Supt.: Rev. Takeji Otsuki
A-72, B-60, D-2,529

聖イエス会
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(Sekai Kirisutokyo Toitsu Shinrei Kyokai)
1200, 1-chome, Kitazawa, Setagaya-ku, Tokyo
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A-26, B-120, D-10,000
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Immanuel General Mission
(Immanueru Sogo Dendo Dan)
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Tel. 271-0418
Dir.: Rev. Tsugio Tsutada
A-70, B-117, C-4, D-5,833
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International Christian Church
(Kokusai Kirisuto Kyodan)
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Supt.: Rev. Tosen Yoshimoto
A-8, B-3, D-147
国際基督教団
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電 371-1967
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International Church of the Foursquare Gospel
(Kokusai Fosukuea Kyodan)
769 Higashi Ooizumi-machi, Nerima-ku, Tokyo
Supt.: Rev. Seita Masui
A-3, B-4, C-2, D-72
国際フォースクェア教団
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Supt.: Dr. Janet Kiel
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国際福音連盟
兵庫県淡路島州本市宇山 93
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The Evangelical Alliance Mission Churches
(Nihon Domei Kirisuto Kyodan)
15-15, 3-chome, Daizawa, Setagaya-ku, Tokyo
Tel. 421-3442
Supt.: Mr. Ralph Cox
A-35, B-55, C-158, D-960

日本同盟基督教団
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Japan Alliance Church
(Nihon Araiansu Kyodan)
255, Itsukaichi-machi, Saeki-gun, Hiroshima-ken
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Supt.: Rev. Ichiroku Fujiie
A-32, B-41, C-13, D-2,314

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Supt.: Rev. Yoshio Akasaka
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Dir.: Rev. Masayoshi Soeda
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Japan Baptist Union
(Nippon Baputesuto Domei)
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Dir.: Rev. Isamu Chiba
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Japan Christ Society
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A-8, B-12, D-124

日本基督会
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森 豊吉

Japan Christian Presbyterian Church
(Nippon Kirisuto Choro Kyokai)
273, 1-chome, Horinouchi, Suginami-ku, Tokyo
Tel. 312-3071
Supt.: Rev. Choji Horikoshi
A-8, B-12, C-11, D-380

日本基督長老教会
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Japan Church of God Federation
(Nippon Kami no Kyokai Renmei)
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Tel. 701-4321
Supt.: Rev. Shigehisa Taniguchi
A-10, B-9, C-3, D-500
日本神の教会連盟
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Japan Covenant Church
(Nippon Kabenanto Kyodan)
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Supt.: Rev. Isamu Horikawa
A-19, B-8, C-22, D-329
日本カヴェナント教団
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Japan Evangelistic Band
(Nippon Dendo Tai)
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Supt.: Mr. William Bee
A-13, B-17, C-11, D-241
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電 7-5651
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Japan Evangelistic Gospel Church
(Nippon Dendo Fukuin Kyodan)
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Supt.: Rev. Seizo Sato
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日本伝道福音教団
新潟県長岡市北中島 1-2895
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Japan Free Will Baptist Mission
(Fukuin Baputesuto Kyodan)
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Repr.: Mr. Wesley Calvery
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福音バプテスト教団
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Japan Gospel Church
(Nippon Fukuin Kyodan)
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Tel. 551-8816
Supt.: Rev. Katsue Yoshino
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日本福音教団
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吉野勝栄

Japan Gospel League
(Japan Gosuperu Rigu)
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Supt.: Rev. Edward G. Hanson
A-9, B-5, C-2, D-517

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Dir.: Rev. Keiichi Hiraide
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日本福音基督教団
調布市下石原 2500
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Japan Holiness Church—Arahara
(Nippon Horinesu Kyodan—Arahara-Ha)
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Tel. 701–1880
Supt.: Rev. Takeru Arahara
A–16, B–34, D–982

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Japan Holiness Church
(Nippon Horinesu Kyodan—Kurumada-Ha)
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Japan Jesus Christ Church
(Nippon Iesu Kirisuto Kyodan)
c/o Akashi Hitomaru Kyokai, 130, 1-chome, Aioi-machi, Akashi-shi, Hyogo-ken
Tel. 5665
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A–58, B–138, D–6,235
日本イエスキリスト教団
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明石人丸教会
電 5665
道城重太郎

Japan Lutheran Church
(Nippon Ruteru Kyodan)
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Tel. 261–5266
Supt.: Rev. Richard Meyer
A–55, B–13, C–38, D–2,049
日本ルーテル教団
東京都千代田区富士見町 1–16
電 261–5266
リチャード・メーヤー

Japan Mennonite Mission
(Nippon Mennonaito Kyokai)
Nishi 7-jo, Minami 17-chome, Obihiro-shi, Hokkaido
Supt.: Mr. Ralph Buckwalter
A–19, B–8, C–20, D–206
日本メノナイト教会協議会
帯広市西 7 条南 17 丁目
ラルフ・バックワルター

Japan Mennonite Brethren Church
(Nippon Mennonaito Burezaren Kyodan)
26, Iguchido-cho, Ikeda-shi, Osaka-fu
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日本メノナイトブレザレン教団
大阪府池田市井口堂町 26
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ジョナサン・バーテル

Japan New Testament Church
(Nippon Shinyaku Kyodan)
854, 3-chome, Kamitakaido, Suginami-ku, Tokyo
Supt.: Rev. Shinpei Higuchi
A-16, B-13, D-313
日本新約教団
東京都杉並区上高井戸 3-854
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Japan Pentecost Church of God
(Nippon Pentekosute Kami no Kyokai Kyodan)
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Supt.:
A-7, B-7, C-4, D-152
日本ペンテコステ神の教会教団
名古屋市千種区徳川山町 3-13

Japan Rural Mission
(Nippon Chiho Dendo Dan)
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Supt.: Rev. J. P. Visser
A-3, B-2, C-2, D-18
日本地方伝道団
大分県佐伯市東中区 1-1480
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Jehovah's Witnesses*
(Monominoto Seisho Sasshi Kyokai—Ehoba no Shyosha)
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Repr.: Donald Huslet
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Korean Church of Christ in Japan
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Libenzeller Mission
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A–19, B–19, C–9, D–442

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Living Water Christian Church
(Kassui Kirisuto Kyodan)
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Lutheran Brethren Mission of Japan
(Nippon Ruteru Doho Senkyo Dan)
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Mino Mission
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A-12, B-7, C-11, D-130
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ヘルジ・ジャンソン

Oriental Missionary Society Holiness Church
(Toyo Senkyokai Kiyome Kyokai)
971, 4-chome, Kashiwagi, Shinjuku-ku, Tokyo
Tel. 369-6646
Chief: Rev. Koichi Ozaki
A-22, B-23, D-561
東洋宣教会 キヨメ教会
東京都新宿区柏木4-971
電 369-6646
尾崎喬一

Original Gospel Movements
(Genshi Fukuin Kami-no-Makuya)
88, Karashima-cho, Kumamoto-shi
Repr.: Mr. Ikuo Teshima
A-219, B-218, D-10,000
無教会（神の幕屋グループ）
熊本市辛島町88
手島郁郎

Orthodox Church
(Nihon Harisutosu Sei Kyokai)
1, 4-chome, Surugadai, Kanda, Chiyoda-ku, Tokyo
Tel. 291-1885

Bishop:
A–42, B–61, D–8,927
日本ハリストス正教会
東京都千代田区神田駿河台 4–1
電 291–1885

P

Philadelphia Church Mission
(Firaderufia Kyokai)
205, Osato-cho, Honmo-ku, Naka-ku, Yokohama-shi
Tel. 20–4788
Supt.: Rev. Harold N. Hestekind
A–28, B–5, C–8, D–80
フィラデルフィア教会
横浜市中区本牧大里町 205
電 20–4788
ハロルド N. ヘステキンド

Plymouth Brethren
(Kirisuto Shinto no Shukai)
77, 1-chome Narimune, Suginami-ku, Tokyo
Tel. 391–6227
Repr.: Mr. Tamezo Yamanaka
A–8, B–1, C–1, D–150
キリスト信徒の集会
東京都杉並区成宗 1–77
電 391–6227
山本為三

S

Salvation Army in Japan
(Kyusei Gun Nippon Honei)
17, 2-chome, Jinbo-cho, Kanda, Chiyoda-ku, Tokyo
Tel. 331–7311
Territorial Commander: Commissioner Charles Davidson
A–115, B–254, C–7, D–9,921
救世軍日本本営
東京都千代田区神田神保町 2–17
電 331–7311
チャールズ・デビッドソン

Sambi Church
(Sanbi Kyodan)
215, Kako-machi, Hiroshima-shi
Tel. 31–4449
Supt.: Rev. Kyo Kurokawa
A–6, B–3, D–145
サンビ教団
広島市水主町 215
電 31–4449
黒川 教

Seventh Day Adventist
(Nippon Rengo Dendo Bukai)
164, 3-chome, Onden, Shibuya-ku, Tokyo
Tel. 401–1171
Supt.: Mr. W. T. Clark
A–116, B–363, C–32, D–5,259
日本連合伝道部会
東京都渋谷区穏田 3–164
電 401–1171
W. T. クラーク

Society of Friends
(Kirisuto Yukai Nippon Nenkai)
12, 1-chome, Mita Dai-machi, Shiba, Minato-ku, Tokyo
Tel. 451–7002
Moderator: Rev. Toyotaro Takemura
A–8, B–0, C–4, D–222

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東京都港区芝三田台町 1-12
電 451-7002
竹村豊太郎

Spirit of Jesus Christ Church
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Bishop: Rev. Jun Murai
A-263, B-84, C-0, D-27,112
(Okinawa omitted)
イエスの御霊教会教団
東京都杉並区荻窪 3-152
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村井 忠

Swedish Evangelical Mission in Japan
(Zainichi Sueden Domei Dendo Dan)
273-33, Aza Raiba, Noboribetsu-cho, Horobetsu-gun, Hokkaido
Tel. Horobetsu 182
Repr.: Mr. Edvin Bohlin
A-10, B-4, C-7, D-249
在日スエーデン同盟伝道団
北海道幌別郡登別町字来馬 33-273
電 登別 182
エドヴィン・ボーリン

Swedish Evangelical Orient Mission
(Sueden Toyo Fukuin Dendo Dan)
1675, Omiya, Fujinomiya-shi, Shizuoka-ken
Moderator: Rev. Erik Malm
A-5, B-4, C-7, D-57
スエーデン東洋福音伝道団
静岡県富士宮市大宮 1675
エリック・マルム

T

True Church of Jesus in Japan
(Shin Iesu Kyokai Nippon Kyodan)
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Supt.: Rev. Kiyomoto Suda
A-10, B-7, C-0, D-205
真イエス教会日本教団
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須田清基

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Unitarian Church*
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c/o Seisoku Kotogakko, 24, Shibakoen, Minato-ku, Tokyo
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Supt.: Rev. Shinichiro Imaoka
A-4, B-10, D-1,365
日本自由宗教連盟
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今岡信一郎

United Church of Christ in Japan
(Nippon Kirisuto Kyodan)
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Moderator: Rev. Isamu Omura
A-1597, B-1809, C-365, D-189,152

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大村 勇

United Pentecostal Church Missionaries
(Unaito Pentekosuto Kyodan)
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Supt.:
A-21, B-34, C-8, D-384
ユナイト・ペンテコスト教団
東京都小金井市貫井北町 5-671

Universal Evangelical Church
(Bankoku Fukuin Kyodan)
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Supt.: Rev. Hiroshi Nakazawa
A-31, B-20, C-0, D-1,000
万国福音教団
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電 2-2347
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A-2, B-1, C-0, D-111
基督教同仁社団
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Worldwide Evangelization Crusade
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Tel. Ishizuka 47
Supt.: Mr. Kenneth Roundhill
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電 石塚 47
ケネス・ラウンドヒル

CHRISTIAN SCHOOLS

UNIV—University
PGS —Post-graduate School
C —College
WC —Women's College
WJC —Women's Junior College
JC —Junior College
NJC —Night Junior College
SHS —Senior High School
NSHS—Night Senior High School
GSHS—Girls' Senior High School
BSHS—Boys' Senior High School
CSHS—Commercial Senior High School
SHCI —Senior High School of Commerce and Industry
JHS —Junior High School
GJHS—Girls' Junior High School
PS —Primary School

A

Aizu Rittai Nogyo Kenkyujo
(Aizu Agricultural Institute)
Onuma-mura, Fukushima-ken
Sakae Endo

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Univ.—8681, PG—80, WJC—1,456, SHS—1,424, JHS—861, PS—792

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Jutaro Tamiaki
JC—676, SHS—1,756, JHS—694

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民秋重太郎
短大—676, 高校—1,756, 中学—694

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JC—85, SHS—714, JHS—564

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Moritaka Samejima
SHS—808, JHS—100

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生徒—55

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Azumo Moriya
SHS-169, JHS-655

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高校—169, 中学—655

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E. サンドバーグ

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JC—787, SHS—404, JHS—405

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30 Shiba-Mita-Koun-cho, Minato-ku, Tokyo
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Toshi Ishida
SHS—343, JHS—304

普連土学園
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石田トシ
高校—343, 中学—304

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(Fukui English School)
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Kogoiemon Nitagai

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(Gospel Fellowship Bible Institute)
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Miss A. Pfaff

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Yae Kakizono
JC—190, SHS—797, JHS—665

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電　館山 413
福沢　春

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松尾　武

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Gifu Saibi Gakuin
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Takashi Katagiri
SHS—1,140

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片桐 孝
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電 25
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中学—93

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生徒—200

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Takeshiro Araya
SHS—772, JHS—539

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電　0424
羽仁恵子
生徒—273

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SHS—742, JHS—783

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高校—742, 中学—783

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生徒—289

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小宮　孝
大学—10,543, 大学院—278, 高校—949, 中学—569

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Univ.—3,363, PGS—6, JC—381, NJC—66, SHS—849, NSHS—168, JHS—695, PS—243, SHCI—300, Mutsuura SHS—642, Mutsuura JHS—604, Mutsuura PS—466, Hayama PS—150

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短大—744, 高校—761, 中学—666

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生徒—75

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生徒—2

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Univ.—1,022, SHS—483, JHS—426

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難波紋吉
大学—1022, 高校—483, 中学—426

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岡田 稔
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吉本美枝
生徒—2

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今井信道
高校—477, 中学—373

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Saishi Shu
SHS—490, JHS—290

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周　再賜
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生徒—40

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SHS—1,250, JHS—280

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川瀬　清
高校—1,250, 中学—280

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Kiyoshi Hirai
SHS—959, JHS—468

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平井　清
高校—959, 中学—468

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生徒—15

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SHS—385

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関岡武太郎
高校—385

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Univ.—6,451, PGS—68, SHS—1,074, JHS—745, Higashi Murayama SHS—168

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大学—6,451, 大学院—68, 高校—1,074, 中学—745, 東村山高校—168

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Hinsuke Yashiro
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JC—163, NJC—102

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Kazuo Suekane
SHS—1,818, JHS—801, College—246

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中山量一
生徒—79

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Students—400

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中橋猛夫
生徒—400

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ニコライ学院
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生徒—2,100

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生徒—5

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(Japan Baptist Bible Seminary)
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レイ D. アーノルド
生徒—10

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Nippon Kirisutokyokai Tokyo Shingaku Juku
(Christian Japan Mission Tokyo Bible School)
14, 3-chome Chihaya-cho, Toshima-ku, Tokyo
Hisao Kurihara

日本基督教会東京神学塾
東京都豊島区千早町 3-14
栗原久雄

Nippon Kirisuto Shingakko
(Japan Christian Theological Seminary)
273, 1-chome Horinouchi, Suginami-ku, Tokyo
Tel. 312-3071
John M. L. Young
Students—26

日本基督神学校
東京都杉並区堀の内 1-273
電　312-3071
ジョン M. ヤング
生徒—26

Nippon Kyurei Dendo Tai
64 Honmoku-cho, Midorigaoka, Naka-ku, Yokohama-shi
Gerry Johnson

日本救霊伝道隊
横浜市中区緑ヶ丘本牧町 64
ゲリー・ジョンソン

Nippon Lutheran Seminary
921, 2-chome, Saginomiya, Nakano-ku, Tokyo
Tel. 385-0959
Chitose Kishi
Students—35

日本ルーテル神学校
東京都中野区鷺宮 2-921
電　385-0959
岸　千年
生徒—35

Nippon Ruteru Kyodan Shingaku-in
c/o Lutheran Center
16, 1-chome Fujimi-cho, Chiyo-da-ku, Tokyo
Tel. 261-5266/7
Kosaku Nao
Students—6

日本ルーテル教団神学院
東京都千代田区富士見町 1—16
ルーテルセンター内
電 261-5266/7
名尾耕作
生徒—6

Nippon Nazarene Shingakko
(Japan Nazarene Seminary)
237 Tamagawa Oyama-cho, Setagaya-ku, Tokyo
Tel. 701-4667
Aishin Kida
Students—5

日本ナザレン神学校
東京都世田谷区玉川尾山町 237
電 701-4667
木田愛信
生徒—5

Nippon Rowa Gakko
457, 2-chome Kamikitazawa, Setagaya-ku, Tokyo
Tel. 321-0540
Isao Oshima
Students—121

日本聾話学校
東京都世田谷区上北沢 2-457
電 321-0540
大島 功
生徒—121

Nippon Saniku Gakuin
4162 Kamino, Sodegaura-machi, Kimitsu-gun, Chiba-ken
Tel. Sodegaura 18
Toshio Yamagata
Students—157

日本三育学院
千葉県君津郡袖ケ浦町神納 4162
電 袖ケ浦 18
山形俊夫
生徒—157

Nippon Seisho Daigakuin
(Japan Bible Seminary)
152, 3-chome Ogikubo, Suginami-ku, Tokyo
Tel. 391-5925
Jun Murai,

日本聖書大学院
東京都杉並区荻窪 3-152
電 391-5925
村井 雪

Nippon Seisho Daigaku Zenrin Iryo Shingakuin
53 Sakuragi-cho, Senju, Adachi-ku, Tokyo
Takeru Arahara
Students—20

日本聖書大学善隣医療神学院
東京都足立区千住桜木町 53
荒原諸兄麿
生徒—20

Nippon Seisho Gakuin
(Japan Bible School)
30 Ochiai, Kurume-machi, Kitatama-gun, Tokyo
Tel. Kurume 22
Hideo Uematsu

日本聖書学院
東京都北多摩郡久留米町落合 30
電　久留米 22
植松秀雄

Nippon Seishogaku Kenkyujo
(Japan Bible Institute)
c/o Sekine, 118 Sekine-cho, Suginami-ku, Tokyo
Masao Sekine
Students—20

日本聖書研究所
東京都杉並区関根町 118, 関根方
関根正雄
生徒—20

Nippon Seisho Shingakko
(Japan Biblical Seminary)
492, 1-chome, Shimo Ochiai, Shinjuku-ku, Tokyo
Tel. 951-0055
Gosaku Okada
Students—80

日本聖書神学校
東京都新宿区下落合 1 丁目 492
電　951-0055
岡田五作
生徒—80

Nippon Seisho Shingakuin
2209, 5-chome Kemigawa-machi, Chiba-shi
Eiichi Hoshino
Students—15

日本聖書神学院
千葉市検見川町 5-2209
星野栄一
生徒—15

Nippon Suijo Gakko
140 Yamate-cho, Naka-ku, Yokohama-shi
Tel. 20-9683
Kazuo Yagi
PS—65

日本水上学校
横浜市中区山手町 140
電　横浜 20-9683
八木一男
小学校—65

Nozomi Gakuen
6813 Tsujido, Fujisawa-shi
Tel. Fujisawa 6-7020
Chozo Haruyama
JHS—14, PS—103

のぞみ学園
藤沢市辻堂 6813
電　(0466) 6-7020
春山長蔵
中学—14, 小学—103

The Nunn Institute
40 Hatago-cho, Takamatsu-shi
Tel. 3-7982
Komori Pauro
Students—135

ザ ヌン インスティテュート
高松市旅籠町 40
電　3-7982
小森保羅
生徒—135

O

Obirin Gakuen
2693 Yabe-machi, Machida-shi
Tel. Machida 5820

Yasuzo Shimizu
JC—393, SHS—955, JHS—201

桜美林学園
町田市矢部町 2693
電　町田 5820
清水安三
短大—393, 高校—931, 中学—154

Ochanomizu Kirisutokyo Ongakuin
1, 2-chome Surugadai, Kanda, Chiyoda-ku, Tokyo
Tel. 201-4284
Toshiaki Okamoto
Students—112

お茶の水キリスト教音楽院
東京都千代田区神田駿河台 2〜1
電　201—4284
岡本敏明
生徒—112

Ooe High School
2718 Minami Takae-machi, Kumamoto-shi
Tel. Kawajiri 326
Yoshiyuki Terasawa
Students—102

大江高等学校
熊本市南高江町 2718
電　川尻 326
寺沢愛之
生徒—102

Ooi Eigo Gakuin
(Ooi English School)
217 Minami Shinagawa, Shinagawa-ku, Tokyo
Tel. 461-9970
Isamu Kogure

大井英語学院
東京都品川区南品川 217
電　491—9970
木暮　勇

Oomi Kyodaisha Gakuen
177, Ichii-machi, Oomihachiman-shi, Shiga-ken
Tel. Oomihachiman 3444/5
Eizo Miyamoto
SHS—68, JHS—138, NSHS—100, PS—102

近江兄弟社学園
近江八幡市市井町 177
電　近江八幡 3444/5
宮本栄三
高校—68, 中学—138, 定時制高校—100, 小学—102

Oomi Seisho Juku
Aza Tsuchida, Hachiman-cho, Omi-shi, Shiga-ken
Tel. 0271
Seizo Uchizumi

近江聖書塾
滋賀県近江市八幡町字土田
電　近江 271
内炭政三

Orio Joshi Gakuen
826 Oaza Orio, Yahata-ku, Kita Kyushu-shi
Tel. Yahata 69-0061
Takashi Masuda
SHS—931, JHS—154

折尾女子学園
北九州市八幡区大字折尾 826
電　八幡 69-0061
増田　孝
高校—931, 中学—154

Osaka Jo Gakuin
200, 2-chome Shinonome-cho, Higashi-ku, Osaka-shi
Tel. 761-4013
Jiro Nishimura
SHS—1,867, NSHS—206, JHS—541

大阪女学院
大阪市東区東雲町 2-200
電 761-4013
西村次郎
高徒—1,867, 定時制高校—206, 中学—541

Osaka Christian College
81, 1-chome Maruyama-dori, Abeno-ku, Osaka-shi
Tel. 611-2097, 7988
Kaneo Oda
JC—301, NJC—147

大阪基督教学院
大阪市阿部野区丸山通 1-81
電 611-2097, 7988
織田金雄
短大—301, 短大第二部—147

Osaka Seisho Shingakko
26 Iguchido-machi, Ikeda-shi, Osaka-fu
Harry Freesen

大阪聖書神学校
池田市井口堂町 26
ハリー・フリーゼン

Osaka Seisho Gakuin
(Osaka Bible Seminary)
14, 6-chome Nakamiya-cho, Asahi-ku, Osaka-shi
Tel. 951-5882
Martin B. Clark
Students—8

大阪聖書学院
大阪市旭区中宮町 6-14
電 951-5882
マーチン B. クラーク
生徒—8

Oyu Gakuen
2463, 3-chome Setagaya, Setagaya-ku, Tokyo
Tel. 422-1136/8
Shizu Ishikawa
SHS—778, JHS—631

鴎友学園
東京都世田谷区世田谷 3-2463
電 422-1136/8
石川志づ
高校—778, 中学—631

P

Palmore Gakuin
(Palmore Institute)
8, 4-chome Kitanagasa-dori, Ikuta-ku, Kobe-shi
Tel. 3-2961
Bunroku Takeda
Students—1457

パルモア学院
神戸市生田区北長狭通 4 丁目 8
電 3-2961
武田文六
生徒—1457

Pool Gakuin
5844, 5-chome, Katsuyama-dori, Ikuno-ku, Osaka-shi
Tel. 731-3190
Toshio Koike
JC—202, SHS—1358, JHS—548

プール学院
大阪市生野区勝山通 5-5844
電　731—3190
小池俊男
短大—202, 高校—1,358, 中学—548

R

Rakuno Gakuen
582 Nishi Nopporo, Ebetsu-shi, Hokkaido
Tel. Ebetsu 2541
Torizo Kurosawa
College—827, JC—220, Nopporo Kino SHS—354, Sanai GSHS—549

酪農学園
江別市西野幌 582
電　江別 2541
黒沢酉蔵
大学—827, 短大—220, 野幌機農高校—354, 三愛女子高校—549

Risseikan Gakuin
215 Kitaguchi-machi, Nishinomiya-shi
Tel. 2-2302
Akio Hayashi

立聖館学院
西宮市北口町 215
電　2-2302
林　明男

Roin Gakuen
Midorigaoka, Mitsui, Hikari-shi, Yamaguchi-ken
Tel. 1187/9
Shinzo Hosoda

櫨蔭学園
山口県光市光井緑ヶ丘
電　1187/9
細田新蔵

Ruteru Eigo Gakko
(Lutheran English School)
16, 1-chome Fujimi-cho, Chiyoda-ku, Tokyo
Tel. 331-5266/7
Walter Halms

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東京都千代田区富士見町 1〜16
電　(331) 5266-7
ワルター・ハームス

Ryujo Women's College
54, 2-chome, Akitsuki-cho, Showa-ku, Nagoya-shi
Tel. Nagoya 84-2635
Kiku Bando
JC—46

柳城女子短期大学
名古屋市昭和区明月町 2-54
電　名古屋 84-2635
坂東きく
生徒—46

S

Sapporo Bunka Gakuin
Higashi 1-chome, Kita 1-jo, Sapporo-shi
Tel. 5-3703
Otomatsu Awatsu
Students—334

札幌文化学院
札幌市北1条東1丁目
電 5-3703
粟津音松
生徒—334

Sei Barunaba Josanpu Gakuin
66 Saikudani-cho, Tennoji-ku, Osaka-shi
Tel. 771-9236/9
Hiromi Yamamura
Students—43

聖バルナバ助産婦学院
大阪市天王寺区細工谷町 66
電 771-9236/9
山村博三
生徒—43

Seibi Gakuen
124 Maita-cho, Minami-ku, Yokohama-shi
Tel. Yokohama 73-1901/2
Asa Yumoto
GSHS—647, GJHS—699, PS—476

成美学園
横浜市南区蒔田町 124
電 横浜 73-1901/2
湯本アサ
高校—647, 中学—699, 小学—476

Seibi Girl's Senior High School
33 Shohoji-cho, Gifu-shi
Tel. Gifu 4-5641
Takashi Katagiri
SHS—1,500

済美女子高等学校
岐阜市正法寺町 33
電 岐阜 4-5641
片桐 孝
生徒—1,500

Seibo Gakuen
292 Ooaza Nakayama, Hanno-shi
Tel. Hano 3080
Hidehiko Sawada
SHS—381, JHS—192, Urawa JHS—11, Urawa PS—104

聖望学園
飯能市大字中山 292
電 飯能 3080
沢田英彦
高校—381, 中学—192, 浦和中学—11, 浦和小学—104

Sei Iesu Kai Shudo Gakuin
(Holy Jesus Monastery School)
9 Nagao-cho, Ukyo-ku, Kyoto-shi
Takeji Otsuki

聖イエス会修道学院
京都市右京区長尾町 9
大槻武次

Sei Gakuin
257 Nakazato-cho, Kita-ku, Tokyo
Tel. 821-0522
Jiro Umino
SHS—951, JHS—269

聖学院
東京都北区中里町 257
電　821-0522
海野次郎
高校—951, 中学—269

Seikatsu Gakuen
403 Katabirakoji, Morioka-shi
Tel. Morioka 2-3315
Yasuko Hosokawa
JC—60, SHS—755

生活学園
盛岡市帷小路 405
電　盛岡 2-3315
細川泰子
短大—60, 高校—755

Seikei Shingakko
(Covenant Bible School)
990, 3-chome, Nakameguro, Meguro-ku, Tokyo
Tel. 712-8746
Melbourne Metcalf

聖契神学校
東京都目黒区中目黒 3-990
電　712-8746
メルボルン・メットカーフ

Seikokai Shingakuin
(Central Theological College)
8, 2-chome, Tamagawa Nakamachi, Setagaya-ku, Tokyo
Tel. 701-0575
Goro Hayashi
Students—19

聖公会神学院
東京都世田谷区玉川仲町 2-8
電　701-0575/6
林　五郎
生徒—19

Seikyo Gakuen
210 Furuno-cho, Kochinagano-shi
Tel. Kochinagano 2964
Shinichi Ueda
JHS—185

清教学園
河内長野市古野町 210
電　河内長野 2964
植田真一
生徒—185

Secretary School
23 Udagawa-cho, Shibuya-ku, Tokyo
Tel. 461-1326
Eiichi Amano

セクレタリー スクール
東京都渋谷区宇田川町 23
電　461-1326
天野英一

Seirei Jun Kango Gakuen
3453 Mikatahara, Hamamatsu-shi, Shizuoka-ken
Tel. Mikatahara 3, 48
Susumu Akaboshi
Students—23

聖隷准看護学園
静岡県浜松市三方原 3453
電　三方原 3, 48
赤星　進
生徒—23

Seisho Gakuen
902 Wakamatsu-cho, Chiba-shi
Tel. Yotsukaido 3
M. B. Wynkoop

聖書学園
千葉市若松町 902
電　四街道 3
M. B. ワインクープ

Seisho Shingaku Sha
6-665, Narimune, Suginami-ku, Tokyo
Tel. 311-6346
Junichi Funaki

聖書神学舎
東京都杉並区成宗 2-665
電　311-6346
舟喜順一

Sei Sutepano Gakuen
868 Oiso, Oiso-machi, Naka-gun, Kanagawa-ken
Tel. (0463) 6-1298
Miki Sawada
JHS—85, PS—411

聖ステパノ学園
神奈川県中郡大磯町大磯 868
電　(0463) 6—1298
沢田美喜
中学—85, 小学—411

Seiwa Gakuin
Saigi, Zushi-shi, Kanagawa-ken
Tel. 04693-2670, 2752
Isao Muto

聖和学院
神奈川県逗子市久木
電　04693-2670, 2752
武藤　功

Sei Tenshi Gakuen
Nagano Kyokai nai
Nishi Nagano, Nagano-shi
Yoshie Iwata

聖天使学園
長野市西長野（教会内）
岩田善枝

St. Margaret's
(Rikkyo Jogakuuin)
123, 3-chome, Kugayama, Suginami-ku, Tokyo
Tel. 398-5101/4
Kiyoshi Ogawa
SHS—853, JHS—618, PS—432

立教女学院
東京都杉並区久我山 3-123
電　398-5101/4
小川　清
高校—853, 中学—618, 小学—432

St. Michael
920 Nikaido, Kamakura-shi
Tel. Kamakura 2-2514
Takaakira Mitsui
SHS—509, JHS—55, PS—10

聖ミカエル学院
鎌倉市二階堂 920
電　鎌倉 2-2514
三井高昶
高校—509, 中学—55, 小学—10

Seinan Gakuin
Nishishin-machi, Fukuoka-shi
Tel. Fukuoka 82-0031
Takeo Koga
Univ.—1,989, JC—130, SHS—1,121, JHS—602

西南学院
福岡市西新町
電　福岡 82-0031
古賀武夫
大学—1,989, 短大—130, 高校—1,121, 中学—602

Seinan Jogakuin
491 Oaza Nakai, Kokura-ku, Kita Kyushu-shi
W. M. Garrott
JC—799, SHS—702, JHS—694

西南女学院
北九州市小倉区大字中井 491
電　小倉 56-2631
W. M. ギャロット
短大—799, 高校—702, 中学—694

Sei Roka Kango Daigaku
(St. Luke's College of Nursing)
56 Akaishi-cho, Chuo-ku, Tokyo
Tel. 541-5151
Hirotoshi Hashimoto

聖路加看護大学
東京都中央区明石町 56
電　541-5151
橋本寛敏

Seisan-i Eigo Gakko
(Holy Trinity English School)
10 Hoei Naka-cho, Fukui-shi
Tel. Fukui 2-3347
Tadaichi Sakamoto

聖三一英語学校
福井市宝永中町 10
聖三一教会気付
電　2-3347
坂本忠市

Seisoku Gakuin
24 Shiba Koen, Minato-ku, Tokyo
Tel. 431-0914, 0913
Nobuichiro Imaoka

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電　431-0914, 0913
今岡信一良

Seiwa Girl's Senior High School
116, Hongu-cho, Kochi-shi
Tel. Kochi 2-7661, 1923
Hisaichiro Minami
SHS—320

清和女子高等学校
高知市本宮町 116
電　高知 2-7661, 1923
南　久一郎
生徒—320

Seiwa Women's College
1 Okadayama, Nishinomiya-shi
Tel. Nishinomiya 5-0724
Michiko Yamakawa
JC-249

聖和女子大学
西宮市岡田山 1
電　西宮 5-0724
山川道子
生徒—249

Shijonawate Christian Institute
1201-13, Okayama, Shijonawate-cho, Kitakawachi-gun, Osaka

四条畷クリスチャン インスティテュート
大阪府北河内郡四条畷町岡山 1201-13

Shikoku Gakuin
4-953, Kami Yoshida-machi, Zentsuji-shi
Tel. Zentsuji 0424
Tsuraki Yano
College—206, Jr. College—148

四国学院
善通寺市上吉田町 953-4
電　善通寺 0424
矢野貫城
大学—206, 短大—148

Shikoku Kirisutokyo Gakuen
(Shikoku Christian College)
Ikuno, Zentsuji-machi, Kagawa-Ken
Tel. Zentsuji 424
L. W. Moore

四国基督教学園
香川県善通寺町生野
電　善通寺 424
L. W. ムーア

Shimizu Girl's School
7 Ejiri Sakuragi-cho, Shimizu-shi
Tel. Shimizu 2-3942
Kintaro Ichige
SHS—1,594, JHS—173

清水女子学園
清水市江尻桜木町 7
電　清水 2-3942, 9852
市毛金太郎
高校—1,594, 中学—173

Shinmei Gakko
20 Saiin-Yakake-cho, Ukyo-ku, Kyoto-shi
Tel. 84-5051
Students—55

信明学校
京都市右京区西院矢掛町 20
電　84-5051
兪　錫濬
生徒—55

Shinsei Saiho Juku
Matsubara-shita, Higashi-Nakasuji Shimokyo-ku, Kyoto-shi
Tel. 35-4080
Students—20

新生裁縫塾
京都市下京区東中筋松原下
電　35—4080
鳥野倫永
生徒—20

Shirayuri Katei Gakko
(Shirayuri Home School)
1,265 Eyomi, Asahi-machi, Kume-gun, Okayama-ken
Densuke Suzuki

白百合家庭学校
岡山県久米郡旭町江子見 1265
鈴木伝助

Shizuoka Eiwa Jogakuin
81 Nishi-Kusabuka-cho, Shizuoka-shi
Tel. Shizuoka 52-1417
Takuo Matsumoto
SHS—886, JHS—749

静岡英語女学院
静岡市西草深町 81
電　静岡 52-1417
松本卓夫
高校—886, 中学—749

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Eizaburo Yokota
Jr. College-187

頌栄短期大学
神戸市生田区中山手通 6-36
電　神戸 4-2477, 2865
横田栄三郎
生徒—187

Soen Gakuen
3-3576, Mejiro-machi, Toshima-ku, Tokyo
Tel. 971-4016
Hatsue Sato
Students—115

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佐藤初重
生徒—115

Shoin Joshigakuin
565, 3-chome, Aotani-cho, Nada-ku, Kobe-shi
Tel. Kobe 22-5980
Hinsuke Yashiro
JC—698, SHS—1,078, JHS—1,047

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八代斌助
短大—698, 高校—1,078, 中学—1,047

Shokei Jogakuin
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JC—376, SHS—1,055, JHS—450

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仙台市中島町 2
電　仙台 23-3250/1
斉藤久吉
短大—376, 高校—1,055, 中学—450

Soshin Jo Gakko
8-Nakamaru, Kanagawa-ku, Yokohama-shi
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Isamu Chiba
SHS—524, JHS—484, PS—240

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千葉　勇
高校—524, 中学—484, 小学—240

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Yoshio Masutani
SHS—1,049, JHS—259

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西宮市神園町 12
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増谷義雄
高校—1,049, 中学—259

T

Tajima Nomin Fukuin Gakko
655 Hidaka-machi-shiba, Kinosaki-gun, Hyogo-ken
Genzaburo Yoshida
Students—17

但馬農民福音学校
兵庫県城崎郡日高町芝 655
吉田源治郎
生徒—17

Tamagawa Gakuen
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Kuniyoshi Obara
C—1,959, SHS—1,234, JHS—561, PS—584

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電 横浜 (0427) 4-8008
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大学—1,959, 高校—1,234, 中学—561, 小学校—584

Tamagawa Hobo Senmon Gakuin
2,921 Tamagawa-Nakamachi, Setagaya-ku, Tokyo
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Takeo Nakajima
Students—50

玉川保母専門学院
東京都世田谷区玉川中町 2 の 21
電 701-3616
中島武夫
生徒—50

Tamagawa Seigakuin
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Z. Thomson

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Univ.—4,142, SHS—1,354, NSHS—332, JHS—982

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Philip E. Werdel
Students—4

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生徒—4

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Students—36

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E. マクカートニー
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生徒—25

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大学—124, 大学院—62

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大学—1,414, 短大—210

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SHS—1,420, JHS—230
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高校—1,420, 中学—230

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Students—50
豊島農民福音高校
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藤崎盛一
生徒—50

Toshima Rittai Nogyo Kenkyujo
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Toshima, Tonosho-machi, Shodo-gun, Kagawa-ken
Seiichi Fujisaki
Students—500

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生徒—500

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Kaoru Konmoto
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生徒—8

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大学—973, 大学院—不明

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Takeshi Muto
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David Bush

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Motoo Yamada
SHS—555, JHS—503

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電 甲府 3-6184/5
山田基男
高校—555, 中学—503

Yashiro Gakuin
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Tel. Tarumi 6452
Hinsuke Yashiro
SHS—199

八代学院
神戸市垂水区多聞町井口平 333
電 垂水 6452
八代斌助
—199

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R. C. Midgley

横浜バイブル インスティテュート
横浜市保土ヶ谷区下川井町 3,412
R. C. ミジリイ

Yokohama Hoiku Senmon Gakuin
(Yokohama Child Welfare Worker's Training School)
221, 4-chome Nakamura-cho, Yokohama-shi
Ko Hirano
Students—161

横浜保育専門学院
横浜市南区中村町 4-221
電　横浜 64-3351
平野　恒
生徒—161

Yokohama Kyoritsu Gakuen
212 Yamate-cho, Naka-ku, Yokohama-shi
Tel. Yokohama 64-3785/7
Katsuyo Jinbo
SHS—576, JHS—642

横浜共立学園
横浜市中区山手町 212
電　横浜 64-3785/7
神保勝世
高校—576, 中学—642

Yokosuka Gakuin
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Ganjo Kosaka
SHS—898, NSHS—190, JHS—417, PS—315

横須賀学院
横須賀市稲岡町 82
古坂嵩城
高校—998, 定時制高校—190, 中学—417, 小学—315

Yokosuka Bunka Fukuso Gakuin
(Yokosuka Bunka Sewing School)
81, 2-chome Taura, Yokosuka-shi
Tel. Taura 450
Michiko Naito

横須賀文化服装学院
横須賀市田浦 2-81
電　田浦 450
内藤道子

Yokosuka Shakaikan Eigo Gakko
(Yokosuka Shakaikan English Night School)
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E. W. Thompson

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キリスト教　社会館内
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E. W. トンプソン

YMCA Yokohama Gaikokugo Gakko
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Tokiwa-cho, Naka-ku, Yokohama-shi
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Toshio Suekane
Students—2,030

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横浜 YMCA 内
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末包敏夫
生徒—2,030

YMCA Yokohama Nihongo Gakko
c/o Yokohama YMCA
Tokiwa-cho, Naka-ku, Yokohama-shi
Hisato Niwa
Students—45

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丹羽寿人
生徒—45

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Seiseikan, 2-2, Aza-Ootsuka, Oube, Kawanishi-shi
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Keisei Miyake

友愛学園英語学校
川西市小戸字大塚 2-2 生成館
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(Nippon Mojin Kirisutokyo Dendo Kyogikai)
c/o NCC, 2, 4-chome, Ginza, Chuo-ku, Tokyo
Tel. 561-5003
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日本盲人基督教伝道協議会
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Council of Cooperation
(Naigai Kyoryoku Kai)
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内外協力会
東京都中央区銀座４の２
電　561-0931
議長　大村　勇

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Tel. 561-7643
Chairman: Mr. Kinjiro Oki
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基督教教育同盟
東京都中央区銀座４の２
電　561-7643
理事長　大木金次郎

Evangelical Missionary Association of Japan
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(Nippon Kokusai Gideon Kyokai)
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W. P. ウッダード

Inter-Varsity Christian Fellowship
(Kirisutosha Gakusei Kai)
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Sec.: Rev. Tsunetaro Miyakoda

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理事長 村田四郎

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日本クリスチャンアカデミー
東京都大田区新井宿1の2370
理事長 石館守三

Japan Christian Cultural Society
(Nippon Kirisutokyo Bunka Kyo-kai)
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Tel. 561-8446
Chairman: Rev. Takeshi Muto
Sec.: Mr. Michio Tateoka
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理事長 武藤 健

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(Nippon Kirisutosha Ika Renmei)
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Chairman: Dr. Ren Miyake, M. D.
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Japan Council of Evangelical Missions
(Nippon Fukuin Senkyo-shi Renmei)
1362-2, Tonowa, Kujiranami-cho, Kashiwazaki-shi, Niigata-ken
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(Nippon Fukuin Renmei)
13, 1-chome, Nishi-Hacchobori, Chuo-ku, Tokyo
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Chairman: Rev. Hiroshi Kitagawa
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理事長 喜田川 広

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Executive Sec.: Rev. Masanao Fujita

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電 291-1910
常任委員長 藤田昌直

Japan Protestant Conference
(Nippon Protestant Seisho Domei)
1, 2-chome, Kanda Surugadai, Chiyoda-ku, Tokyo
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Chairman: Rev. Takaoki Tokiwa

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東京都千代田区神田駿河台2の1
電 291-4304
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(Nippon Kirisutokyo Gakkai)
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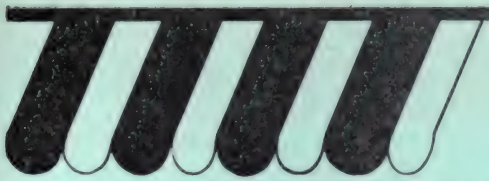

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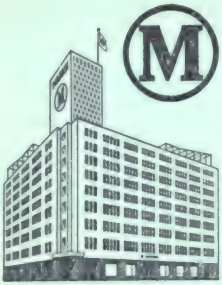

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草野熊子
身体障害者保護

Aoba Gakuen
1 Aza Shinbayashi, Oaza Dobune, Azuma-machi, Shinobu-gun, Fukushima Ken
Tel. Sakura 22
Dir.: Suna Mio
Orphanage

青葉学園
福島県信夫郡吾妻町大字土船字新林 1
佐倉 22
三尾砂
養護施設

Arisu Kan
643 Maruo, Myotani-cho, Tarumi-ku, Kobe Shi
Rep.: Rt. Rev. Hinsuke Yashiro
Orphanage, Old Age Home

アリス館
神戸市垂水区名谷町丸尾 643
八代斌助
養護，養老

Asahigaoka Boshi Ryo
45 Higashi Asahigaoka, Chiba Shi
Dir.: Fumiko Tanabe
Widow's Home

旭ヶ丘母子寮
千葉市東旭ヶ丘 45
田辺二三子
母子保護

Asahikawa Fukuin Sha
24-chome, 5 Jo-dori, Asahikawa Shi
Dir.: Mr. Saiji Shichinohe
Employment

旭川福音社
旭川市五条通 24 丁目
七戸才治
授産

Asunaro Gakuen
Hinokuchi-mae, Imabari Shi
Tel. 4-9233
Dir.: Mr. Takashi Otsuka
Orphanage

あすなろ学園
今治市波止場通の口前
Tel. 4-9233
大塚孝
養護

Beppu Heiwa En
3088-27, Oaza Beppu, Beppu Shi
Tel. 2753
Dir.: Mr. Masato Kato
Orphanage
別府平和園
別府市大字別府 3088-27
Tel. 2753
加藤正登
養護

Betania Home
12 Yanagihara-machi, Sumida-ku, Tokyo
Tel. 631-0444
Dir.: Rev. William Billow
Widow's Home
ベタニヤホーム
東京都墨田区柳原町 12
Tel. 631-0444
ウィリアム ビロー
母子保護

Chiba Betania Home
1, 1-chome, Konodai, Ichikawa Shi
Tel. 2-6055
Dir.: Mr. Etsuo Tomoda
Work for the Handicapped
千葉ベタニヤホーム
市川市国府台 1-1
Tel. 2-6055
友田悦雄
心身障害者保護

Chigasaki Gakuen
5777 Kowada, Chigasaki Shi, Kanagawa Ken
Tel. 6-6240
Dir.: Mrs. Shizue Yoshimi
Work for the Handicapped
茅ケ崎学園
神奈川県茅ケ崎市小和田 5777
Tel. 6-6240
吉見静江
虚弱者保護

Children's Gospel Home
855, 3-chome, Kamikitazawa-cho, Setagaya-ku, Tokyo
Tel. 321-6521
Dir.: Kin Horiuchi
Orphanage
チルドレンズ・ゴスペル・ホーム
(福音寮)
東京都世田谷区上北沢 3-855
Tel. 321-6521
堀内キン
養護施設

Children's Home
439-2, Hitaida, Naka-machi, Naka-gun, Ibaragi Ken
Tel. Sugaya 1026
Rep.: Mr. Michio Suzuki
Orphanage
チルドレンズ・ホーム
茨城県那珂郡那珂町額田 2-439
Tel. 菅谷 1026
鈴木通夫
養護施設

Chi no Shio Kai
423 Mure, Mitaka Shi, Tokyo
Dir.: Keiko Kawagaki
Medical, Sanatorium

地の塩会
東京都三鷹市牟礼 423
側垣恵子
医療，特殊医療

Christian Service Center
7, 1-chome, Tokiwa-cho, Naka-ku, Yokohama Shi
Tel. 68-2916
Dir.: Mr. J. C. D. Mayer
Relief, Employment, Dormitory

クリスチャン・サーヴィス・センター
横浜市中区常盤町 1-7
Tel. 68-2916
ヨハン C. D. メイヤー
宿泊，救済，授産

Daito Gakuen Shakai-bu, Shinryo-bu
40, 2-chome, Tamagawa Naka-machi, Setagaya-ku, Tokyo
Tel. 701-1888
Dir.: Rev. Takeru Arahara
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大東学園社会部診療部
東京都世田谷区玉川仲町 2-40
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医療，助産

Dojin Gakuin
Harajuku, Hitaka-machi, Iruma-gun, Saitama Ken
Tel. 29
Dir.: Tome Sekine
Orphanage

同仁学院
埼玉県入間郡日高町原宿
Tel. 29
関根とめ
養護施設

Eisei Kai Boshi Home
3-kumi, Shimo Noguchi, Beppu Shi
Dir.: Kotora Nagai
Widow's Home

永生会母子ホーム
別府市下野口三組
永井コトラ
母子保護

Elizabeth Sanders Home
1152 Oiso, Oiso-machi, Naka-gun, Kanagawa Ken
Tel. 6-0007
Dir.: Mrs. Miki Sawada
Orphanage, Babies' Home

エリザベス・サンダース・ホーム
神奈川県中郡大磯町大磯 1152
沢田美喜
養護，乳児院

Friend Home
125 Minamida-machi, Matsue Shi
Tel. 2-3920
Dir.: Chiyoko Kadoi
Work for the Handicapped (Feebleminded)

フレンド・ホーム
松江市南田町 125
Tel. 2-3920
角井ちよ子
精神薄弱

Fujikura Gakuen

Tama Fujikura Gakuen
1230 Miyama-cho, Hachioji Shi, Tokyo
Tel. Ongata 62
Dir.: Hana Kawada
Work for the Handicapped (Feebleminded)

藤倉学園
多摩藤倉学園
八王子市美山町 1230
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川田はな
精神薄弱

Oshima Fujikura Bunen
128 Umanose, Oshima-machi, Tokyo
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Dir.: Mr. Nobumichi Kawada
Work for the Handicapped (Feebleminded)
大島藤倉分園
東京都大島町馬の背 128
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川田信道
精神薄弱

Fukagawa Airin Gakuen
6, 2-chome, Edogawa-cho, Fukagawa, Koto-ku, Tokyo
Dir.: Rev. Reiji Takahashi
Neighborhood
深川愛隣学園
東京都江東区深川江戸川町 2-6
高橋玲二
綜合事業

Fukagawa Shakai Kan
5, 2-chome, Shirakawa-cho, Fukagawa, Koto-ku, Tokyo
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Rep.: Mr. Seiji Akiba
Neighborhood

深川社会館
東京都江東区深川白河町 2-5
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Fukuin Iin
909-47, Minamikata-cho, Higashi, Yodogawa-ku, Osaka Shi
Dir.: Mr. Hiroshi Munauchi
Medical

福音医院
大阪市東淀川区南方町 909-47
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医療，助産

Fukushima Seishi Ryogo En
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Dir.: Mr. Ichiro Okochi
Work for the Handicapped (Crippled)

福島整肢療護園
平市大字上平窪古館 1-2
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大河内一郎
身体障害者保護

Futaba En
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Rep.: Mr. Iwao Takashima
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双葉園
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高島巌
養護施設

Futaba Shudo En
123 Minami Nakano-machi, Omiya Shi
Dir.: Mr. Ryoichi Kondo
Work for the Handicapped (Crippled)

双葉修道園
大宮市南中野町 123
近藤亮一
身体障外者保護

Gifu Kunmo Kyokai
4, 1-chome, Umekawa-cho, Gifu Shi
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Dir.: Mr. Yasuo Itobayashi
Work for the Handicapped (Training for the Blind)

岐阜訓育協会
岐阜市梅河町 1-4
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糸林保夫
身体障害者保護（盲）

Gotenba Colony
1798 Nakabata, Gotenba Shi
Shizuoka Ken
Tel. 2-1241
Dir.: Mr. Isao Yamashita
Work for the Handicapped (Feebleminded)

御殿場コロニー
静岡県御殿場市中畑 1798
Tel. 2-1241
山下功
精神薄弱者保護

Hakodate Moa Gakuin
87 Motomachi, Hakodate Shi
Rep.: Mr. Bunjiro Sato
Work for the Handicapped (Deaf & Blind)

函館盲唖学院
函館市元町 87
佐藤文治郎
身体障害者保護（盲・聾）

Hakuaisha Shinryojo
65, 2-chome, Kitadori, Moto Imasato-dori, Higashi Yodo-gawa-ku, Osaka Shi
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Dir.: Setsu Hashimoto
Medical

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橋本節
医療，助産

Hakuju So
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Dir.: Mr. Junichi Amano
Old Age Home

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天野純一
養老

Hakujuji Kai

白十字会

Gakusei Sanatorium
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145 Noguchi, Higashi Murayama Shi, Tokyo
Tel. 9-2322
Dir.: Dr. Minoru Nomura, M.D.
Sanatorium for Students

学生サナトリウム
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野村実
特殊医療

Hakujuji Kai Shinryojo
14, 1-chome, Fujimi-cho, Chiyodo-ku, Tokyo
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Dir.: Dr. Minoru Nomura, M.D.
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野村実
医療

Kashima Hakujuji Byoin
5651 Okunoya, Kamisu-mura, Kashima-gun, Ibaragi Ken
Tel. Yabuhara 3, 69
Dir.: Dr. Chikao Nakano, M.D.
Sanatorium

鹿島白十字病院
茨城県鹿島郡神栖村奥野谷 5651
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中野真夫
特殊医療

Murayama Sanatorium
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Tel. 9-2322
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Sanatorium

村山サナトリウム
東京都東村山市野口 145
Tel. 9-2322
野村実
特殊医療

Harunaso Byoin
765 Kamimurota, Haruna-machi, Gunma-gun, Gunma Ken
Tel. Murota 119, 255
Dir.: Mr. Masao Hara
Sanatorium

榛名荘病院
群馬県群馬郡榛名町上室町 765
Tel. 室田 119, 255
原正夫
特殊医療

Sei Yoakimu Ryo
c/o Haruna So
Address: Same as above
Dir.: Mr. Naohiko Okubo
Sanatorium
聖ヨアキム寮
榛名荘内
大久保直彦
教役者療養所（特殊医療）

Hikari no Ko Hoikuen
Akagawa, Shirakawa-cho, Kamo-gun, Gifu Ken
Tel. Akagawa 19
Dir.: Mr. Kanji Yamaguchi
Orphanage
光の子保育園
岐阜県加茂郡白川町赤河
Tel. 赤河 19
山口寛二
養護施設

Himawari En
2220 Imaizumi, Yoshiwara Shi
Tel. 0402
Rep.: Mr. Shunichi Tomaki
Orphanage
ひまわり園
静岡県吉原市今泉 2220
Tel. 0402
戸巻俊一
養護施設

Hiroshima Seiko Gakuen
1044 Koizumi-cho, Mihara Shi
Tel. Koizumi 1
Dir.: Mr. Shizuto Shimizu
Work for the Handicapped (Blind)
広島聖光学園
三原市小泉町 1044
Tel. 小泉 1
清水静登
身体障害者保護（盲）

Hiroyasu Aiji En
73 Koga, Mashiki-machi, Kami Mashiki-gun, Kumamoto Ken
Tel. 8-2015
Dir.: Mr. Hideo Shigaki
Orphanage
広安愛児園
熊本県上益城郡益城町古閑 73
Tel. 8-2015
志恒秀男
養護施設

Hokkaido Hakodate Mo Gakko
45 Taya-machi, Hakodate Shi
Tel. 2-3220
Rep.: Mr. Hidemasa Ichimaru
Work for the Handicapped (Blind)
北海道函館盲学校
函館市田家町 45
Tel. 2-3220
市丸秀雅
身体障害者保護（盲）

Horikawa Aisei En
94 Marunouchi, Tanakura-machi, Higashi-Shirakawa-gun, Fukushima Ken
Tel. Tanakura 139
Dir.: Mr. Masatsune Tani
Orphanage

堀川愛生園
福島県東白川郡棚倉町丸内 94
Tel. 棚倉 139
谷昌恒
養護施設

Iesu no Tomo Rinpo Kan
512 Shimochiba-cho, Katsushika-ku, Tokyo
Dir.: Rev. Shintaro Nakayama
Neighborhood

イエスの友隣保館
東京都葛飾区下千葉町 512
中山真多良
綜合事業

Inmanuel Iin
1198, 1-chome, Honcho, Funabashi Shi
Tel. 22-2561
Medical

インマヌエル医院
千葉県船橋市本町 1-1198
Tel. 22-2561
医療，助産

Iwaki Fukuin Kyokai
4 Saitsuchi Koji, Taira Shi
Tel. 58
Dir.: Ichiro Okochi
Work for the Handicapped (Crippled)

いわき福音協会
平市槿槌小路 4
Tel. 58
大河内一郎
身体障害者保護

Jiai En Nyuji Home
320 Kuwamizu-machi, Kumamoto Shi
Tel. 4-3509
Rep.: Mr. Soichiro Shioya
Baby Care

慈愛園乳児ホーム
熊本市神水町 320
Tel. 4-3509
潮谷総一郎
乳児院

Jiai Ryo
359, 3-chome, Hyakunin-cho, Shinjuku-ku, Tokyo
Tel. 361-2578
Dir.: Mr. Masaru Fukuda
Work for Prostitutes

慈愛寮
東京都新宿区百人町 3-359
Tel. 361-2578
福田勝
特殊女性保護

Jido Home Wakaba Ryo
Uenodai, Futayanagidai, Hanno Shi, Saitama Ken
Dir.: Mr. Hidegoro Yoshii
Work for the Handicapped
Orphanage

児童ホーム若葉寮
埼玉県飯能市双柳台上上の台
吉井秀五郎
養護，ライ未感染児童保護

Jofu En
1702, 4-chome, Egota, Nakano-ku, Tokyo
Tel. 368-6491
Dir.: Rev. Saburo Kato
Sanatorium

浄風園
東京都中野区江古田 4-1702
Tel. 386-6491
加藤三郎
特殊医療

Kansai Kosei Kyokai Jusan-jo
Yamato Oji, Higashi Iru, Uma-cho, Higashiyama-ku, Kyoto Shi
Tel. 6-1633
Rep.: Mr. Asao Tomita
Relief, Employment, Dormitory

関西厚生協会授産所
京都市東山区馬町大和大路東入
Tel. 6-1633
富田浅雄
救済，授産，宿泊

Keiwa En
691 Imai-cho, Hodogaya-ku, Yokohama Shi
Rep.: Mr. Naozo Maeda
Work for the Handicapped

恵和園
横浜市保土ヶ谷区今井町 691
前田直蔵
精神障害者保護

Kinan Roto Gakuen
1696 Uedahama, Nanbu-cho, Hitaka-gun, Wakayama Ken
Tel, Nanbu 371
Dir.:
Dormitory

紀南労禱学園
和歌山県日高郡南部町埴田浜
1696
Tel. 南部 371

宿泊施設

Kirisutokyo Meed Shakai Kan
50, 1-chome, Minami dori, Moto Imasato, Higashi Yodogawa-ku, Osaka Shi
Dir.: Chiaki Okamoto
Neighborhood

キリスト教ミード社会館
大阪市東淀川区元今里南通 1-50
岡本千秋
綜合事業

Kirisutokyo Meed Shakai Kan Shinryojo
Address: same as above
Tel. 301-4290
Dir.: Hideko Miyata
Medical

キリスト教ミード社会館診療所
同上
Tel. 301-4290
富田秀子
医療

Kiyose Seikokai Colony
1052 Naka Kiyoto, Kiyose-machi, Kitatama-gun, Tokyo
Rep.: Mr. Yoshio Kudo
Sanatorium

清瀬聖公会コロニー
東京都北多摩郡清瀬町中清戸 1052
工藤義雄
特殊医療

Kobe Airin Kan
97 Kusudani-machi, Hyogo-ku, Kobe Shi
Tel. 4-2070
Dir.: Mrs. Mitsuko Miura
Work for Delinquent Girls

神戸愛隣館
神戸市兵庫区楠谷町 97
Tel. 4-2070
三浦光子
教護施設（少女）

Kobe Fujin Ryo
18, 3-chome, Yagami-cho, Suma-ku, Kobe Shi
Tel. 7-3666
Dir.: Mr. Haruo Nishibuchi
Work for Prostitutes

神戸婦人寮
神戸市須磨区矢神町 3-18
Tel. 7-3666
西淵ハルオ
特殊女性保護

Kobe Jitsugyo Gakuin
270 Higashi Fukuyama, Hirano Tennoji, Hyogo-ku, Kobe Shi
Tel. 5-5629
Dir.: Mr. Mitsuo Kaneko
Orphanage

神戸実業学院
神戸市兵庫区平野天王寺東服山 270
Tel. 5-5629
金子光夫
養護施設

Kobe Kaiin Home
385 Minatoyama-cho, Hyogo-ku, Kobe Shi
Tel. 5-2105
Dir.: Mr. Shinzo Kakumae
Relief, Employment, Dormitory

神戸海員ホーム
神戸市兵庫区湊山町 385
Tel. 5-2105
覚前信三
救済，授産，宿泊

Kodomo no Ie
1275 Naka Kiyoto, Kiyose-machi, Kita-tama-gun, Tokyo
Tel. Kiyose 24
Dir.: Mr. Jun Kato
Orphanage

子供の家
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Tel. 清瀬 24
加藤屯
養護施設

Konodai Boshi Home
1, 1-chome, Konodai, Ichikawa Shi
Tel. 3-1473

Dir.: Iyono Inatomi
Widow's Home
国府台母子ホーム
市川市国府台 1-1
Tel. 3-1473
稲富イヨノ
母子保護

Koho Aiji En
932 Ishiki, Hayama, Miura-gun, Kanagawa Ken
Tel. Ishiki 268
Dir.: Toshiko Takahashi
Orphanage
幸保愛児園
神奈川県三浦郡葉山一色 932
Tel. 一色 268
高橋とし子
養護施設

Kuji Shakai Kan
70-1, 5-chome, Kashiwazaki, Kuji Shi
Dir.: Mr. Takeshi Yahaba
Neighborhood
久慈社会館
久慈市柏崎 5 丁目 70-1
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同上
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大谷猛
特殊医療

Kumamoto Light House
2 Shinsei-machi, Kumamoto Shi
Tel. 8-2013
Dir.: Tomi Kadowaki
Work for the Handicapped (Deaf & Blind)
熊本ライトハウス
熊本市新生町 2
Tel. 8-2013
門脇トミ
身体障害者保護（聾・盲）

Kumamoto Me no Ginko
320 Kuwamizu-cho, Kumamoto Shi
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Dir.: Mr. Soichiro Shioya
Work for the Handicapped (Eye Bank)
熊本眼の銀行
熊本市神水町 320
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潮谷総一郎
身体障害者保護（アイ・バンク）

Kusatsu Sei Barunaba Mission
c/o Nihon Seikokai, Kita Kanto Kyoku-Kyomusho
2 Irifune-machi, Tochigi Shi
Tel. 1386
Rep.: Rev. Naohiko Okubo
Work for the Handicapped

草津聖バルナバ・ミッション
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身体障害者保護

Kyoto San In
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Dir.: Mr. Yoshio Saeki
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医療，助産

Kyusei Gun (Salvation Army)

救世軍

Kyusei Gun Aiko En
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Dir.: Hisa Saito
Orphanage

救世軍愛光園
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斎藤ひさ
養護施設

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Dir.: Masami Kuwahara
Work for Prostitutes

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特殊女性保護

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Dir.: Kimie Usui
Relief, Employment, Dormitory

救世軍・エヴァンジェリン・ホステル
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東京都世田谷区上馬町 1-754
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東京聾技芸学園
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東京老人ホーム
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194-3, Yamashita-dori, Naka-ku, Yokohama Shi
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下松桂馬
養老

Kokko Home
All same as above

黒光ホーム
同上

Matsukaze Home
All same as above

松風ホーム
同上

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救護施設，身体障害者保護

MISSION BOARDS AND SOCIETIES

The figure in brackets is the total number of missionaries assigned to the Japan field; the name in brackets is the church or organization with which it is affiliated in Japan.

AAM — **American Advent Missionary Society** (12)
Superintendent: Rev. N. Brawn, 34, 4-chome, Bakuro-cho, Yonago-shi, Tottori-ken.
Home Office: American Advent Mission Society, 1339 St. Julian St., Charlotte, N. C., 28205, U. S. A.
Rev. Joseph A. Baucom, *Executive Secretary*

ABFMS — **American Baptist Foreign Mission Society** (38)
(Nihon Baputesto Domei)
Field Repr.: Rev. Noah Brannen, 2, 1-chome, Misaki-cho, Kanda, Chiyoda-ku, Tokyo. (291-3115, 201-0993)
Home Office: American Baptist Foreign Mission Societies, Valley Forge, Pennsylvania, U. S. A.
Dr. Edward B. Willingham, *General Secretary*

ABWE — **Association of Baptists for World Evangelism** (15)
Field Repr.: Rev. Vernon Chandler, C. P. O. Box 393, Kobe or 11, Nakajima Dori, 3-chome, Fukiai-ku, Kobe. (22-0537)
Home Office: Association of Baptists for World Evangelism, 1505 Race Street, Philadelphia, 2, Penna., U. S. A

ACC — **The Apostolic Christian Church of America** (4)
Field Repr.: Mr. Willis R. Ehnle, 1384 Kaneko-machi, Chofu-shi, Tokyo. (0424-82-4344)
Home Office: The Apostolic Christian Church of America 2925 Sunnyside Ave., Burlington, Iowa, U. S. A.
Mr. Noah Schrock, *Elder*

ACF **The Aizu Christian Fellowship in Japan** (4)
Field Repr.: Miss Kathleen Morris, 33 Daizenbara, Tomioka-machi, Futaba-gun, Fukushima-ken.
Home Office: 18 Frensham Road, New Eltham, London S. E. 9, England.
Repr.: Miss Hilda Kingsford

ACPC **Apostolic Church of Pentecost of Canada** (9)
(Nippon Pentecost Fukuin Kyodan)
Field Repr.: D. G. Wallace, Unuma, Kagamihara-shi, Gifu-ken.
Home Office: 1612 Adelaide St. E., Saskatoon, Sask., Canada.
Repr.: Rev. F. A. Assman

AFSC **American Friends Service Committee** (2)
Dir.: Mr. Norman Wilson
95, Shimo-osaki, Shinagawa-ku, Tokyo. (441–5903)

AG **General Council of the Assemblies of God** (32)
(Nippon Assemblies of God Kyodan)
Field Repr.: Robert A. Hymes, 430-1, 3-chome, Komagome, Toshima-ku, Tokyo. (982–1551)

AGM **Amazing Grace Mission** (4)
Field Repr.: Rev. Clyde Pickett, Dogukoji, Takanabe-cho, Miyazaki-ken.
Home Office: Amazing Grace Missions, 600 Richmond Ave., San Antonio, Texas 78215, U. S. A.
Director: Rev. R. E. White

ALC **The American Lutheran Church—Japan Mission** (79)
(Nippon Fukuin Ruteru Kyokai)
Field Repr.: Rev. Morris Sorenson, 72 Hayashi-cho, Bunkyo-ku, Tokyo. (941–0835)
Home Office: Division of World Missions of the American Lutheran Church, 422 South 5th St., Minneapolis 15, Minnesota, U. S. A.

BBF **Japan Baptist Bible Fellowship** (21)
Field Repr.: Rev. Lavern F. Rogers, 11 of 3, 1-chome, Matsunami-cho, Chiba-shi. (0472-51-2929)

BDM **Baptist Direct Mission** (2)
(Fukuin Baptist Kyokai)
Field Repr.: John R. Blalock, 55 Mameguchidai, Naka-ku, Yokohama-shi.

BGC **Baptist General Conference, Japan Mission** (21)
(Nippon Kirisuto Baputesto Rengo Senkyodan)
Field Repr.: Rev. Francis B. Sorley, 832-1, Yoshihara, Mihama-cho, Hidaka-gun, Wakayama-ken. (Gobo 2134)
Home Office: Baptist General Conference, 5750 North Ashland Ave., Chicago, Illinois 60626, U. S. A.
Exec. Sec: Rev. Franklin O. Nelson

BIC **Brethren in Christ Mission** (8)
(Kirisutokyo Kyodai Dan Dendokai)
Field Repr.: Mr. John W. Graybill, 228 Nukui Minami-machi, 4-chome, Koganei-shi, Tokyo.
Home Office: Box 171, Elizabeth Town, Penn., U.S.A.
Exec. Sec.: Henry N. Hostetter

BIM **Bible Institute Mission of Japan, Inc.** (2)
Field Repr.: Mr. Earl F. Tygert, 2163 Karuizawa, Kita-saku-Gun, Nagano-ken. (2302)
Home Office: 5622 Corson Ave. S., Seattle, Washington, U. S. A.
President: Mr. Axel Fredeen

BMA **Baptist Missionary Association of Japan** (2)
Field Repr.: Mr. Z. T. Rankin, 1405, 2-chome, Hachioji-shi, Tokyo.
Home Office: Baptist Missionary Association, 716 Main St., Little Rock, Ark., U. S. A.
Rev. W. J. Burgess

BMMJ **Baptist Mid-Missions in Japan** (12)
Field Repr.: Rev. Ray Creer, 21 Bancho, Shiroishi-shi, Miyagi-ken.
Home Office: Baptist Mid-Missions, 1740 East 12th St., Cleveland, Ohio, U. S. A.
President: Dr. Allan Lewis

BPM **Bible Protestant Missions** (4)
Field Repr.: Rev. Dale Oxley, 1033 Shiromoto-machi, Hitoyoshi-shi, Kumamoto-ken.

CBCM **Community Baptist Church Mission** (2)
Field Repr.: Rev. E. Martin, Unoki 3147, Irumagawa, Sayama-shi, Saitama-ken.

CBFMS **Conservative Baptist Foreign Mission Society** (41)
(Japan Conservative Baptist Mission)
Field Chairman: Rev. Frank Holecek, Wakamiya-cho, Kitami-shi, Iwate-ken.
Home Office: P. O. Box 5, Wheaton, Illinois, U. S. A.
Foreign Secretary: Dr. Edwin L. Jacques

CBM **Christ's Bible Mission** (2)
Field Repr.: Rev. John R. Terry, Bible Chapel, 811 Asahi-cho, Sakurai-shi, Nara-ken.
Home Office: 6023 Dutton Place, New Fane, New York, U. S. A.
Dir.: Rev. Richard Boytim

CC **Church of Christ** (17)
(Kirisuto no Kyokai)
Field Repr.: Mr. Elmer Prout, c/o Ibaragi Christian College, Omika, Hitachi-shi, Ibaragi-ken. (Kujihama 2215)

CCC **Christian Catholic Church** (2)
Field Repr.: Rev. Clark B. Offner, 4, 3-chome, Tsukigaoka, Chikusa-ku, Nagoya-shi.

CCI **Child Care, Inc.** (2)
Field Repr.: Mr. Paul W. Benedict, P. O. Box 222, Baldwin, U. S. A.

CEF **Japan Child Evangelism Fellowship, Inc.** (7)
(Nihon Jido Dendo Fukuin Kyokai)
Field Repr.: Mr. Kenneth N. Attaway, 1599 Higashi-kubo, Kamiarai, Tokorozawa-shi, Saitama-ken. (0429-22-4076)

CG **Church of God, Missionary Board** (7)
(Kami no Kyokai)
Field Repr.: Mr. Arthur Eikamp, 161-2 Nishi-machi, Mondo, Nishinomiya-shi, Hyogo-ken.
Home Office: Foreign Missionary Board of the Church of God, 1303 East Fifth St., Anderson, Indiana, U. S. A.
Exec. Sec.: Dr. Lester A. Crose

CJPM **Central Japan Pioneer Mission** (6)
(Chuo Nihon Fukuin Senkyodan)
Field Repr.: Miss D. M. McKay, 56 Nanatsu Ike, Koriyama-shi' Fukushima-ken.

CLC **Christian Literature Crusade** (9)
(Christian Bunsho Dendo Dan)
Field Repr.: Mr. Robert Gerry, 2, 1-3 Surugadai, Kanda, Chiyoda-ku, Tokyo. (291-1775)
Home Office: CLC. Box 356, Ft. Washington, Penn., 19034 U. S. A. (Mr. Kenneth Adams)

CMA **Christian and Missionary Alliance=Japan Mission** (13)
Field Repr.: Rev. A. Paul McGarvey, Naka P. O. Box 70, Hiroshima-shi. (Itsukaichi 2-0589)

CMC **Christian Music Association Center** (1)
Dir.: Miss Betty Hudson, 2280 Shinohara-cho, Kohoku-ku, Yokohama-shi.
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CMS **Church Missionary Society** (11)
(Nippon Seiko Kai)
Field Repr.: Rev. Canon Raymond J. Hammer, Ph. D., c/o Central Theological College, 8 Tamagawa Nakamachi 2-chome, Setagaya-ku, Tokyo. (701–0575/6)
Home Office: 6 Salisburg Square, London, E. C. 4, England.
General Sec.: Rev. Canon J. V. Taylor

CMSJ **Covenant Missionary Society of Japan** (22)
(Nippon Covenant Senkyokai)
Field Repr.: Leonard M. Peterson, 2134 Kaizawa-Machi, Takasaki-shi, Gunma-Ken. (3–3531)
Home Office: Evangelical Covenant Church of America, World Mission Dept., 5101 N. Francisco Ave., Chicago 25, Illinois, U. S. A.
Dir. of East Asia Mission: Rev. Russell A. Cervin

CN **Church of the Nazarene, Japan Mission** (15)
(Nippon Nazarene Kyodan)
Field Repr.: Rev. Bartlett P. McKay, 826 Kaizuka-cho, Chiba-shi. (0472–2–1226)

CnC **Christian Churches** (46)
(Kirisuto no Kyokai)
Field Repr.: Rev. Harold R. Sims, 1–52 Arai-machi, Nakano-ku, Tokyo. (386–5171)

CoG **Church of God** (Independent Holiness) (3)
Field Repr.: Mr. Raymond Shelhorn, 4–21, Naka Saiwai-cho, Kawasaki-shi, Kanagawa-ken.
Home Office: 8373 N. Broadway, St. Louis, Mo., 63147, U. S. A.
Sec.: Lawrence W. Conway

CPC **Cumberland Presbyterian Church** (4)
(Kambarando Choro Kyokai)
Field Repr.: Rev. Tolbert Dill, 3366–3, Minami Rinkan, Yamato-shi, Kanagawa-ken.
Home Office: The Board of Foreign Missions, Cumberland Presbyterian Church, P. O. Box 4746, Memphis, Tenn. 38104, U. S. A.
Executive Sec.: Rev. O. T. Arnett

CRJM **Christian Reformed Japan Mission** (17)
(Nippon Kirisuto Kaikakuha Kyokai)
Field Repr.: Rev. Henry Bruinooge, 30–10, 1-chome Egota, Nakano-ku, Tokyo. (951–6653)
Home Office: Christian Reformed Board of Foreign Missions, 2850 Kalamazoo Ave., S. E., Grand Rapids, Michigan 49503, U. S. A.
Executive Sec.: Rev. Henry Evenhouse

DMS **Danish Missionary Society** (2)
(Nihon Fukuin Ruteru Kyokai)
Field Repr.: Rev. Frode Leth-Larsen, 8–11, 1-chome, Kasuga-cho, Chiba-shi. (41–2708)
Home Office: D. M. S., Strandagervej 24, Hellerup, Denmark.
President: Rev. C. Rendtorff

ECC **The Evangelical Church of Christ** (11)
(Nippon Kirisuto Senkyo Dan)
Field Repr.: Rev. Lars Jansson, 35 Toyoura, Kuroiso-machi, Tochigi-ken. (Kuroiso 669)
Home Office: Swedish Holiness Mission, Stationsgatan 18, Box 67, Kumla, Sweden.
Dir.: Rev. Harold Norburg

EFCM **Evangelical Free Church Mission of Japan** (15)
(Fukuin Jiyu Kyokai)
Field Repr.: Rev. Stanley Conrad, 33–2 Higashi Ono-cho, Koyama, Kita-ku, Kyoto-shi. (45–4961)
Home Office: 1515 E. 66th St., Minneapolis 23, Minn., U. S. A.
Sec.: Rev. Lester P. Westlund

EUB **The Evangelical United Brethren Church, Division of World Mission** (19)
(Nippon Kirisuto Kyodan)
Member of the Interboard Committee for Christian Work in Japan.
Field Repr.: Mrs. George Theuer, 850–31 Senriyama-shi, Osaka-fu. (381–4297)
Home Office: Room 210, 601 W. Riverview Ave., Dayton, Ohio 45406, U. S. A.
Sec.: Dr. Edwin O. Fisher, Jr.

FCM **Free Christian Mission** (17)
(Jiyu Christian Dendodan)
Field Repr.: Rev. Oddvar Tegnander, 1012 Tawaramachi, Fukui-shi. (Fukui 2–6315)

FEAM **Far East Apostolic Mission, Inc.** (4)
(Nippon Pentecoste Kyokai)
Field Repr.: Rev. Leonard W. Coote, Ikoma, Naraken. (Ikoma 3821)

FEBC **Far East Broadcasting Company** (2)
(Kyokuto Hoso)
Field Repr.: Mr. David Wilkinson, C. P. O. Box 1055, Tokyo. Office (291–0365) Home (701–8763)
Home Office: Box 1, Whittier, Calif., U. S. A.
President: Robert Bowman

FEGC **Far Eastern Gospel Crusade** (74)
(Kyokuto Fukuin Jujigun)
Field Chairman: Rev. Roland Friesen, 111 Hakuraku, Kanagawa-ku, Yokohama-shi. (49–9017)
Home Office: 14625 Greenfield Road, Detroit, Michigan 48227, U. S. A.
Executive Sec.: Rev. Philip E. Armstrong

FFFM **Finnish Free Foreign Mission** (7)
(Kirisuto Fukuin Kyokai Rengo)
Field Repr.: Mr. Jukka Rokka, 101 Kamihate-cho, Kitashirakawa, Sakyo-ku, Kyoto.

FKK **Fukuin Koyu Kai** (8)
(Japan Gospel Fellowship)
Field Repr.: Miss Esther S. Bower, 63–1, Showa-cho, Hamadera, Sakai-shi, Osaka-fu. (Sakai 6–0019)
Home Office: The Pilgrim Fellowship, Inc., 1201 Chestnut St., Phila., Pa. 19107, U. S. A.
Dir.: Dr. E. Schuyler English

FWBM **Japan Free Will Baptist Mission** (6)
(Fukuin Baputesto Kyodan)
Field Repr.: Mr. Wesley Calvery, Mitsuhashi 70, Bihoro-cho, Hokkaido. (Bihoro 2291)

GAM **German Alliance Mission** (15)
(Domei Fukuin Kirisuto Kyokai)
Field Repr.: Mr. Walter Werner 22-2, 2-chome, Nishimachi, Kagiya, Gifu-shi.
Home Office: Allianz-Mission-Barmen Wuppertal-Barmen, Gronau Str. 87, West Germany
Dir.: Mr. Hans Flick

GCMM **General Conference Mennonite Mission** (26)
(Kyushu Menonaito Kyodan)
Field Repr.: Rev. Peter Derksen, 10853 Kamizaki, Hyuga-shi, Miyazaki-ken. (3871)
Home Office: Board of Missions, The General Conference Mennonite Church, 722 Main St., Newton, Kansas, U. S. A.
Executive Sec.: Rev. Andrew R. Shelly

GEAM **German East-Asia Mission** (3)
(Doitsu Toa Dendokai)
Field Repr.: Rev. Harald Oehler, 20, 2-chome, Tomizaka, Bunkyo-ku, Tokyo. (811-2921)

GFA **Japan Gospel Fellowship Association** (8)
(Kyurei Dendo Tai)
Field Repr.: Mr. Gerald Johnson, 64 Midorigaoka, Honmoku, Naka-ku, Yokohama-shi. (64-8812)

GMM **German Midnight Mission** (5)
(Nihon Kirisutokyo Kyogikai: National Christian Council of Japan)
Field Repr.: Miss Dora Mundinger, c/o Nozomi no Mon Gakuen, 1436 Futtsu-machi, Kimitsu-gun, Chiba-ken.
Branch Office in Tokyo: Ruth Hetcamp, 329-5, Eifuku-cho, Suginami-ku, Tokyo. (321-4794)
Home Office: Mission Der Frauen und Madchenbibelkreise Bad Salzuflen 1 Lippe (MBK) Hermann Lonsstrasse 14 Germany.
Acting Chairman: Miss Alexandrine Schmidt

GYF **Go-Ye-Fellowship** (1)
Field Repr.: Mrs. Ferne Borman, Furlough

HFD **Oakland Evangelistic Association** (2)
(Hokkaido Fukuin Dendo Kai)
Field Repr.: Rev. R. E. McNaughton, 7–10, Hon-cho Hakodate-shi, Hokkaido. (2–8883)

HEF **High School Evangelism Fellowship, Inc.** (4)
Field Repr.: Mr. Kenneth W. Clark, Shibuya P. O. Box 58, Tokyo. (401–5072)

IBC **Interboard Committee For Christian Work in Japan**
(Nippon Kirisuto Kyodan) (377)
Secretary: Miss Marjorie Tunbridge, Protestant Christian Center, 2, Ginza 4-chome, Chuo-ku, Tokyo. (561–6757, 6947, 6966)
Home Office: Japan Interboard Committee, Room 1845, The Interchurch Center, 475 Riverside Drive, New York, N. Y., 10027, U. S. A.
Secretary: Reverend John C. deMaagd

IBPFM **Independent Board for Presbyterian Foreign Missions**
(Seisho Choro Kyokai) (2)
Field Repr.: Rev. Malcolm Frehn, Kita 18 jo, Higashi 1-chome, Sapporo-shi.

IFG **International Church of the Foursquare Gospel** (7)
(Kokusai Fosukuea Kyodan Oizumi Fukuin Kyokai)
Field Repr.: Rev. David Masui, 834 Nishi Oizumi, Nerima-ku, Tokyo.

IGL **Internationpl Gospel League, Japan Mission** (4)
Field Repr.: Dr. Janet R. Kiel, 93 Uyama, Sumoto-shi, Hyogo-ken. (1028)
Home Office: Box 519 Pasadena, Calif., U. S. A.
Repr.: Rev. Howard Leurs

IMM **International Mission to Miners** (2)
Field Repr.: Mr. E. Zollinger, 18–5, Wakaba-cho, Yubari-shi, Hokkaido.

IND **Independent**

IUGM **International Union of Gospel Mission, Inc.** (2)
(Tokyo Fukuin Kyodan, Nozomi no Ie)
Field Repr.: Rev. Hugh Moreton, Ph. D, 748, 5-chome, Kyonan-cho, Musashino-shi, Tokyo. (Musashino 3-2224)

JCG **Japan Church of God** (4)
(Nippon Church of God Kyokai)
Field Repr.: Rev. L. E. Heil, 3412 Shimokawai-machi, Hodogaya-ku, Yokohama-shi. (Kawai 206)
Home Office: 1080 Montgomery Ave., Cleveland, Tennessee, U. S. A.
Missions Sec.: L. H. Aultman

JEB **Japan Evangelistic Band** (23)
(Nihon Dendo Tai)
Field Repr.: Mr. William Bee, 11, 5-chome, Shiomi-dai-cho, Suma-ku, Kobe-shi. (7-5651)
Home Office: 26 Woodside Park Road, London, N. 12, England.
Chairman: Mr. B. Godfrey Buxton

JEM **Japan Evangelical Mission** (32 & 2 associates)
(Nihon Dendo Mission)
Field Director: Mr. William Friesen, 3, 4-chome Shimonakajima, Nagaoka-shi, Niigata-ken. (4229)
Home Office: Box 640, Three Hills, Alberta, Canada.
General Secretary: Mr. Murray L. Dawson

JEMS **Japan Evangelical Missionary Society** (2)
Rev. & Mrs. Akira Hatori, C. P. O. Box 1000, Tokyo.
Home Office: Japanese Evangelical Missionary Society, 1096 N. Western Ave., Los Angeles 29, Calif., U. S. A.
Executive Sec.: Rev. Paul Nagano

JFM **Japan Free Methodist Mission** (11)
(Nihon Jiyu Mesojisuto Kyodan)
Field Repr.: Rev. Norman Overland, 850, 1-chome, Okubo-cho, Hitachi-shi, Ibaragi-ken.
Home Office: Winona Lake, Indiana, U. S. A.
Dr. Byron Lamson

JGL **Japan Gospel League** (2)
Field Repr.: Rev. Edward G. Hanson, 56 Koyama Itakura-cho, Kita-ku, Kyoto-shi.
Home Office: c/o International Gospel League 1130 East Walnut, Pasadena, Calif., U. S. A.
President: Rev. Howard T. Lewis

JIM **Japan Inland Mission** (3)
(Nippon Kaitaku Dendo Kyokai)
Field Repr.: Mr. Hugh Kennedy, 3, Higashi Honmachi, Shimogamo, Sakyo-ku, Kyoto-shi.
Home Office: 29, Cann Hall Rd., Leytonstone, London E. 11 England.
Mission Secretary: Miss M. Wilson

JMM **Japan Mennonite Mission** (25)
(Nippon Mennonite Kyokai)
Field Chairman: Mr. Ralph Buckwalter, Nishi 7 jo, Minami 17-chome, Obihiro-shi, Hokkaido. (3282)

JPM **Japan Presbyterian Mission** (11)
(Nippon Choro Dendokai)
Field Repr.: Rev. Philip R. Foxwell, 273, 1-chome, Horinouchi, Suginami-ku, Tokyo. (311–0017)

JRB **Japan Regular Baptist Mission** (4)
Field Repr.: Rev. F. L. Pickering, furlough from spring 1965, 380 Nakagawa, Takaoka-shi, Toyama-ken.
Home Office: Japan Regular Baptist Mission, 3358 S. E. Marine Drive, Vancouver 16, B. C., Canada.
Secretary: Rev. T. L. Wescott

JRM **Japan Rural Mission** (3)
(Nippon Chiho Dendo Dan)
Field Repr.: Mr. J. P. Visser, 2640 Jonan-ku, Saiki-shi, Oita-ken. (Saiki 2238)

LB **Lutheran Brethren Mission of Japan** (10)
(Ruteru Doho Kyokai)
Chairman: Rev. David Lanager, 10 Ishiwaki Tajiri, Honjo-shi, Akita-ken. (Honjo 5749)
Home Office: Lutheran Brethren Mission, Fergus Falls, Minn., U. S. A.
Chairman: Rev. Orvin Thompson

LCA **Japan Lutheran Missionaries Association of the Lutheran Church in America** (81)
(Nihon Fukuin Ruteru Kyokai)
President: Rev. Howard A. Alsdorf, 20 of 4, Oishi, Nagamineyama, Nada-ku, Kobe-shi. (86-4927)
Association Office: 29 Mitsuzawa Shimo-cho, Kanagawa-ku, Yokohama-shi. (49–3252)

LEAF **Lutheran Evangelical Association of Finland** (13)
(Nihon Fukuin Ruteru Kyokai)
Field Repr.: Rev. Pentti Karikoski, 108 Kobinata Suido-cho, Bunkyo-ku, Tokyo. (941–7659)

LFCN **Lutheran Free Church of Norway, Japan Mission**
(Kinki Fukuin Ruteru Kyokai) (4)
Field Repr.: Rev. Rolf Godoy, 49–2 Tori-machi, Tsushi, Mie-ken. (8–6246)
Home Office: Lutheran Free Church of Norway, China & Japan Mission, Kristian 4. gt. 15, Oslo, Norway.
Chairman: Mr. Sigurd Reizer

LM **Liebenzeller Mission** (27)
Field Sec.: Mr. Ernst Vatter, 1933 Nakanoshima, Kawasaki-shi, Kanagawa-ken.
(Noborito 044–91–2334)

MAR **Marburger Mission** (7)
(Liberty Corner Mission)
Field Repr.: Deaconess Karoline Steinhoff, 133–4, Aza Nishimatsumoto, Nishi-Hirano, Mikage-cho, Higashi Nada-ku, Kobe-shi. (Mikage 85–0146)

Headquarters in U. S. A. & Germany: Liberty Corner Mission, Box 204, Liberty Corner, New Jersey, U. S. A.; Marburger Mission, (16) Marburg/Lahn, Stresemannstr, 25 Postfach 600, Hessen, West Germany.
Director: Rev. G. Schmauss

MBM **Mennonite Brethren Mission** (19)
Field Repr.: Rev. Jonathan H. Bartel, 12–59, Sompachi-cho, Ikeda-shi, Osaka-fu. (0727–6–8969)

MC **The Board of Missions of the Methodist Church, Division of World Missions** (138)
Member of the Interboard Committee for Christian Work in Japan.
(Nippon Kirisuto Kyodan)
Field Repr.: Rev. Theodore J. Kitchen, 12 Aoba-cho, Shibuya-ku, Tokyo. (401–2006)
Home Office: Dr. T. T. Brumbaugh (MC-DWM) Room 1528, The Interchurch Center, 475 Riverside Drive, New York, New York 10027, U. S. A.
Women's Division of Christian Service
Field Repr.: Miss Elizabeth Clarke, 11 Konno-cho, Shibuya-ku, Tokyo. (408–1914)
Home Office: Miss Margaret Billingsley (MC-WDCS) Room 1418, The Interchurch Center, 475 Riverside, New York, New York 10027, U. S. A.

MCCS **Mission Covenant Church of Sweden** (18)
(Nippon Seiyaku Kirisuto Kyodan)
Field Repr.: Rev. Anders Soderlund, 552 Wada, Tamano-shi, Okayama-ken. (8336)
Home Office: Tegnergatan 8, Stockholm, Sweden.
Mission Secretarys: Rev. Arvid Stenstrom

MJO **Mission to Japan Inc. Orphanage** (2)
Field Repr.: Mr. Willis R. Hoffman, 40, 5-chome, Tokugawa-cho, Higashi-ku, Nagoya-shi. (94–4694)

MM **Mino Mission** (3)
Superintendent: Miss Elizabeth A. Whewell, c/o Mino Mission, Tomidahama, Yokkaichi-shi, Mie-ken. (Yokkaichi 6-0096)

MS **Mission to Seamen** (3)
Chaplain: Rev. & Mrs. Harold Wilson, P. O. Box 709, Ikuta-ku, Kobe-shi. (3-1696)
Chaplain: Rev. & Mrs. Eric W. Cassan, 194, Yamashita-cho, Naka-ku, Yokohama-shi. (68-4654)
Home Office: 4, Buckingham Palace Gardens, London W. C. 1, England.

MSCC **Missionary Society of the Anglican Church of Canada** (Nippon Seiko Kai) (13)
Field Repr.: Rev. Cyril H. Powles, c/o Seikokai Shingakuin, 8 Tamagawa Naka-machi, Setagaya-ku, Tokyo. (701-0576)
Home Office: 600 Jarvis St., Toronto 5, Canada.
General Secretary: Rev. Canon A. H. Davis

MSL **Japan Mission of the Lutheran Church—Mo. Synod** (Nihon Luther Kyodan) (36)
Field Repr.: Rev. Richard Meyer, c/o Toyko Lutheran Center, 16, 1-chome, Fujimi-cho, Chiyoda-ku, Tokyo. (261-5266)
Home Office: 210 North Broadway, St. Louis, Missouri, U. S. A.
Executive Secretary: Dr. H. H. Koppelmann

NAB **North American Baptist General Mission in Japan** (11)
(Zai Nippon Hokubei Baputesto Sogo Senkyodan)
Field Repr.: Rev. Edwin C. Kern, 208-98, Otani-cho, Tsu-shi, Mie-ken. (8-6579)
Home Office: 7380 Madison St., Forest Park, Illinois, U. S. A.
General Missionary Secretary: Dr. Richard Schilke

NAV **The Navigators** (10)
(Kokusai Navigators)
Field Repr.: Rev. Robert T. Boardman, 769-6 Kitahara, Minamizawa, Kurume-machi, Kitatama-gun, Tokyo. (982-8649)
Home Office: The Navigators, Box 1861, Colorado Springs, Colorado, U. S. A.
President: Mr. Lorne Sanny

NEOM **Norwegian Evangelical Orient Mission** (11)
Field Repr.: Rev. Robert W. Gornitzka, 6 Machigashira, Ishiki-gun, Yotsukura-machi, Fukushima-ken.
Home Office: Mollergt. 20, Oslo, Norway.
Repr.: Rev. Eirik Flaten

NGM **North German Mission** (1)
(Kita Doitsu Senkyo kai)
Miss Hanna Henschel, 217 Shimo Renjaku, Mitaka-shi, Tokyo.

NLL **New Life League** (6)
(Shinsei Undo Kyoryokukai)
Field Repr.: Mr. A. Andaas, 1736 Katayama, Niiza-machi, Kita Adachi-gun, Saitama-ken. (0424-71-1625)

NLM **Norwegian Lutheran Mission** (22)
(Nishi Nippon Fukuin Luther Kyokai)
Field Repr.: Rev. Kaare Boe, 3, 2-chome Nakajima-dori, Fukiai-ku, Kobe-shi. (22-3601)
Home Office: Norwegian Lutheran Mission (Norsk Luthersk Misjonssamband) Grensen 19, Oslo, Norway.
General Sec.: Mr. Tormod Vaagen

NMA **The Norwegian Mission Alliance** (5)
Field Repr.: Mr. Abraham Veraide, 1313, 2-chome, Shinden-cho, Ichikawa-shi, Chiba-ken.
Home Office: The Norwegian Mission Alliance, Munchsgt. 9, Oslo, Norway.
General Sec.: Paul Walstad

NMS **Norwegian Missionary Society** (23)
(Kinki Fukuin Luther Kyokai)
Superintendent: Rev. Lars Tjelle, 2-18, Kamiike Kita, Kawamo, Takarazuka-shi, Hyogo-ken. (6-2459)
Home Office: Asylgaten 10, Stabanger, Norway.
General Sec.: Johannes Skauge

NTC **Next Towns Crusade** (6)
Field Repr.: Mr. Archie Lee Alderson, 1-19, Chodo, Fuse-shi, Osaka-fu. (2-5242)
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NTM **New Tribes Mission** (15)
Field Repr.: Mr. George Bennett, 153 Kitano, Tokorozawa-shi, Saitama-ken.
Home Office: Woodworth, Wisconsin, U. S. A.
Chairman: Kenneth J. Johnston

OB **Omi Brotherhood**
Omi Hachiman, Shiga-ken. (Omi Hachiman 3131)

OBM **Oriental Boat Mission** (4)
(Tokyo Boto Mission)
Field Repr.: Rev. Vincent Gizzi, 281, Monsen, Yokoyama, Iwakuni-shi, Yamaguchi-ken.
Home Office: Box 428, Chicago 90, Illinois, U. S. A.
Executive Sec.: Rev. H. A. Hermansen

OBS **Open Bible Standard Mission** (6)
(Nippon Open Bible Kyodan)
Field Repr.: Rev. Philard L. Rounds, 32, 3-chome, Kitamachi, Shinohara, Nada-ku, Kobe-shi. PO Box 31 (86-2664)

OMF **Overseas Missionary Fellowship** (77)
(Kokusai Fukuin Senkyodan)
Field Repr.: Mr. David Hayman, 49 Sawada, Tsukurimichi, Aomori-shi. (2-4620)
Home Office: O. M. F., 2 Cluny Road, Singapore 10.
General Director: Mr. J. Oswald Sanders

OMS **The Oriental Missionary Society** (16)
Field Repr.: Rev. Wesley L. Wildermuth, 1477 Megurita, Higashimurayama-shi, Tokyo. (0423–9–3071/2)
Home Office: 850 North Hobart Blvd., Los Angeles 29, Calif., U. S. A.
President: Dr. Eugene A. Erny

OMSS **The Orebro Missionary Society of Sweden** (17)
Field Repr.: Rev. Helge Jansson, 1–254, Hiraoka-cho, Sakai-shi, Osaka-fu.
Home Office: Orebro Missionsforening, Skelgatan 11. Orebro, Sweden.
Secretary for Foreign Missions: Rev. Yngve Ydreberg

OPC **Orthodox Presbyterian Church** (4)
(Nippon Kirisuto Kaikakuha Kyokai)
Chairman: Rev. R. Heber McIlwaine, 19 Shinhama-cho, Fukushima-shi. (2–0587)

PBA **Pacific Broadcasting Association** (7)
Manager: Mr. Arthur Seely, 1433 Setagaya-cho, 2-chome, Setagaya-ku, Tokyo. (420–3166)

PCC **The Presbyterian Church in Canada** (5)
(Zainichi Daikan Kirisuto Kyokai)
Field Repr.: Rev. John McIntosh, 200, Shinonome-machi, 2-chome, Higashi Ku, Osaka. (761–8540)
Home Office: The Presbyterian Church in Canada, General Board of Missions, 63 St. George Street, Toronto, 5, Ontario, Canada.
Secretary: Rev. E. H. Johnson

PCM **Philadelphia Church Mission** (8)
Field Repr.: Rev. Harold N. Hestekind, 205 Ozato-cho, Honmoku, Naka-ku, Yokohama-shi. (20–4688)
Home Office: Philadelphia Church, 7704–24 Ave. N. W., Seattle, Washington, U. S. A.
Secretary: Rev. Roy Johnson

PCUS **Japan Mission Presbyterian Church in the United States** (65)
Associate Member of the Interboard Committee for Christian Work in Japan
(Nippon Kirisuto Kyodan & Nihon Kirisuto Kaikakuha Kyokai)
Field Repr.: Mr. John H. Brady, Jr., 41 Kumochi-cho, 1-chome, Fukiai-ku, Kobe-shi. (23–8563)
Home Office: PO Box 330, Nashville, Tennessee 37202, U. S. A.
Area Sec. for Far East: Dr. James A. Cogswell

PEC **Protestant Episcopal Church in the U. S. A.** (44)
(Nippon Seiko Kai)
Field Repr.: Rev. Kenneth E. Heim, 48, 10-chome, Aoyama Minami-cho, Akasaka, Minato-ku, Tokyo. (Office: 408–3435/6, Home: 811–1370)
Home Office: Episcopal Church Center, 815 Second Ave., New York, N. Y. 10017, U. S. A.
Director: The Rt. Rev. Stephen F. Bayne, Jr.

PEC (IND) **Independent-Protestant Episcopal Church in U. S. A** (5)

PF **The Pilgrim Fellowship** (2)
Field Repr.: Rev. Wilbur Lingle, 112 Aza Obari, Oaza Takabari, Itaka-cho, Chikusa-ku, Nagoya-shi. (70–1072)

RCA **Board of World Missions of the Reformed Church in America** (34)
Member of the Interboard Committee for Christian Work in Japan
(Nippon Kirisuto Kyodan)
Field Repr.: Mr. Theodore Flaherty, 37–A, Yamate-cho, Naka-ku, Yokohama. (64–1183)
Home Office: Room 1834, The Interchurch Center, 475 Riverside Drive, New York, New York 10027, U. S. A.
Secretary: Dr. J. J. Thomas

RF **Revival Fellowship** (2)
Field Repr.: Rev. William E. Schubert, 2163 Karuizawa, Nagano-ken. (2302)
Home Office: Rev. Fred Ross, President, 942 N. Jackson St., Glendale, Calif. 91207, U. S. A.

RPM **The Reformed Presbyterian Mission in Japan** (9)
(Nippon Kaikaku Choro Kyokai)
Chairman: Rev. Donald I. Robb, PO Box 10, Tarumi, Kobe-shi. (Tarumi 2155)
Home Office: 1–39 Nakayamate-dori, Ikuta-ku, Kobe-shi.
Bus. Mgr.: Gene Spear

RSF **Japan Committee of the Philadelphia Yearly Meeting of the Religious Society of Friends** (4)
(Kirisuto Yukai Nippon Nenkai)
Field Repr.: Miss Fumie Miho, c/o Friend Center, 14, 1-chome, Mita Daimachi, Minato-ku, Tokyo. (451–0804)

SA **The Salvation Army** (8)
(Kyusei Gun)
Field Repr.: Commissioner Charles Davidson, 17, 2-chome, Kanda Jinbo-cho, Chiyoda-ku, Tokyo. (261–7311/3)

SAJM **Swiss Alliance Japan Mission** (6)
Field Repr.: Mr. Paul Schar, Chikusa, Kanai-machi, Sado-gun, Niigata-ken. (Kanai 2777)
Home Office: Philafrikanische und Allianze-Mission, St. Georgenstrasse 23, Winterthur, Switzerland Mr. Eugen Schmidt, Secretary.

SAMJ **Swedish Alliance Mission in Japan** (19)
(Nippon Domei Kirisuto Kyodan)
Field Repr.: Rev. Filip Malmvall, 257–51 Kamoe-cho, Hamamatsu-shi, Shizuoka-ken. (3–5051)
Home Office: Swedish Alliance Mission, Box 530, Jonkoping 2, Sweden.
Sec. for Foreign Mission: Mr. Erik Wiberg

SB **Southern Baptist Convention Foreign Mission Board** (139)
(Nippon Baptist Renmei)
Field Repr.: Rev. George H. Hays, Th. D., 350 2-chome, Nishi Okubo, Shinjuku-ku, Tokyo. (351-2166)
Home Office: Southern Baptist Convention Foreign Mission Board, 3806 Monument Ave., Richmond 30, Virginia, U. S. A.
Executive Sec.: Dr. Baker James Cauthen

SBM **Swedish Baptist Mission** (8)
Field Repr.: Rev. Oscar Rinell, 637 Shinzaike, Himeji-shi, Hyogo-ken. (23-2052)

SCD **Scandinavian Christian Doyukai** (6)
(Nippon Kirisuto Doyukai)
Field Repr.: Rev. Harry Thomsen, Shin Rei San, Misawa, Yamazaki, Fukuroi-shi, Shizuoka-ken. (Okazaki 100)

SDA **Seventh-day Adventists** (24)
(Nippon Rengo Dendo Bukai)
Field Repr.: Mr. W. T. Clark, 164-2, Onden, 3-chome, Shibuya-ku, Tokyo. (401-3594)

SEMJ **Swedish Evangelical Mission in Japan** (9)
Field Repr.: Mr. Edvin Bohlin, 273-33 Aza Raiba Noboribetsu-cho, Horobetsu-gun, Hokkaido. (Horobetsu 182)
Home Office: Brunnsgatan 4, III, Stockholm, Sweden.
Secretary: Mr. Paul George Svensson

SEOM **Swedish Evangelical Orient Mission** (7)
Field Repr.: Rev. Erik Malm, 1675 Omiya, Fujinomiya-shi, Shizuoka-ken. (4556)

SFM **Swedish Free Mission** (22)
Field Repr.: Mr. John Johnson, 122, 2-chome, Iwamacho, Hodogaya-ku, Yokohama-shi. (43-0643)

SOM **Slavic and Oriental Mission** (1)
Field Repr.: Mr. Kinichiro James Endo, C. P. O. Box 790, Tokyo. (866–6595/7)
Home Office: P. O. Box 4363 G.P.O. Sydney, N.S.W., Australia.
Director: Dr. Len J. Jones

SPG **Society for the Propagation of the Gospel** (13)
(Nippon Seikokai)
Field Repr.: Rev. David M. Chamberlain, 541 Jujimachi, 3-chome, Odawara-shi, Kanagawa-ken. (0465–22–8026)

SSJE **Society of St. John the Evangelist** (3)
(Nippon Seikokai)
Field Repr.: Rev. David W. H. Clayton, 331 Koyama, Kurume-machi, Kitatama-gun, Tokyo. (0424–71–0175)

TBC **Tokyo Bible Center** (2)
Field Repr.: Rev. T. Pietsch, 9–9, 2-chome, Yakumomachi, Meguro-ku, Tokyo. (717–0746, 5147)
Home Office: 4616–47th St. NW, Washington 16 D.C., U. S. A.
Mr. Lloyd Buchanan

TEAM **The Evangelical Alliance Mission** (158)
(Nippon Domei Kirisuto Kyodan)
Field Repr.: Rev. Ralph E. Cox, 15–15, 3-chome Daisawa, Setagaya-ku, Tokyo. (421–3442)
Home Office: 2845 W. McLean Ave., Chicago 47, Illinois, U. S. A.
General Director: Rev. Vernon Mortenson

TEC **Tokyo Evangelistic Center** (6)
(Tokyo Fukuin Senta)
Field Repr.: Mr. Willis Carrico, 1378 Higashimura-yama-machi, Tokyo.
Home Office: PO Box 4, Sierra Madre, Calif., U.S. A.
Mr. Robert Browning, *Treasurer*

TEL **Training Evangelistic Leadership** (2)
Field Repr.: Rev. John H. Rhoads, 769, 3-chome, Kitahara, Minamizawa, Kurume-machi, Kitatama-gun, Tokyo. (0424-71-1527)

UCBWM **United Church Board for World Ministries** (78)
Member of the Interboard Committee for Christian Work in Japan
(Nippon Kirisuto Kyodan)
Field Repr.: Rev. William P. Woodard, 12 Gazenbo-cho, Azabu, Minato-ku, Tokyo.
(481-3516) (Office 291-4231)
Home Office: 16th Floor, The Interchurch Center, 475 Riverside Drive, New York, New York 10027, U. S. A.
Sec.: Rev. Paul R. Gregory

UCC **Board of World Mission of the United Church of Canada** (40)
Member of the Interboard Committee for Christian Work in Japan
(Nippon Kirisuto Kyodan)
Field Repr.: Rev. Ian MacLeod, 15 Shiomidai, Otaru-shi, Hokkaido. (2-7542)
Home Office: 309 The United Church House, 85 St. Clair Ave., East, Toronto 7, Canada.
Secretary: Miss Wilna Thomas

UCMS **Division of World Mission of the United Christian Missionary Society** (15)
(Disciples of Christ)
Member of the Interboard Committee for Christian Work in Japan
(Nippon Kirisuto Kyodan)
Field Repr.: Miss Pauline Starn, 60 Kozenji Dori, Sendai-shi. (22-7439)
Home Office: 222 South Downey Ave., Indianapolis, Indiana 46207, U. S. A.
Executive Secretary for the Department of East Asia: Dr. Joseph M. Smith

UMI **Universal Missions, Inc.** (6)
(Now joined with General Council of the Assemblies of God)
(Nippon Assemblies of God Kyodan)

UPC **Commission on Ecumenical Mission & Relations of the United Presbyterian Church in the United States of America** (53)
Member of the Interboard Committee for Christian Work in Japan
(Nippon Kirisuto Kyodan)
Field Repr.: Rev. Thomas Grubbs, 242 Zaimokuza, Kamakura-shi, Kanagawa-ken. (0467-2-1720)
Home Office: Room 932, The Interchurch Center, 475 Riverside Drive, New York 10027, U. S. A.
Secretary: Rev. L. Newton Thurber

UPCM **United Pentecostal Church Missionaries** (6)
Field Repr.: Mr. Claude M. Thompson, 163 Yamate-cho, Ashiya-shi. (2-6669)

WEC **The Worldwide Evangelization Crusade** (15)
(Sekai Fukuin Dendo Dan)
Field Repr.: Mr. Kenneth S. Roundhill, 1-57, Maruyama, Kitashirakawa, Sakyo-ku, Kyoto-shi.
Home Office: Box A, Fort Washington, Pa., U.S.A.
Secretary: Mr. Dave Cornell

WELS **Wisconsin Evangelical Lutheran Synod** (3)
(Luther Fukuin Kirisuto Kyokai)
Field Repr.: Rev. Richard M. Seeger, 20, 2-chome, Tomisaka-cho, Bunkyo-ku, Tokyo. (811-8200)
Home Office: 1950 Emerald St., San Diego, Calif, U. S. A.
Exec. Sec.: Rev. Edgar Hoenecke

WFJCM **Worldwide Fellowship with Jesus Christ Mission** (1)
Field Repr.: Miss Susie Thomas, 4399 Noikura, Ariake-cho, Soo-gun, Kagoshima-ken.
Home Office: Worldwide Fellowship with Jesus Christ Mission, Brandonville, W. Va., U. S. A.
President: Mr. Park Dennis

WGM **World Gospel Mission** (2)
Field Repr.: Rev. David A. Kuba, 20 Nakamaru-cho, Itabashi-ku, Tokyo. (955–5497)

WH **World Harvesters, Inc.** (2)
(Honda Crusade)
Field Repr.: Mr. E. Karnes, Hanayama-cho, 1-chome, Nagata-ku, Kobe-shi. (PO Box 1144, Kobe)
Home Office: PO Box 259, West Hartford, Conn., U. S. A.
Director: Sidney Regnier

WM **American Wesleyan Mission in Japan** (4)
(Immanuel Sogo Dendo Dan)
Field Repr.: Rev. William Cessna, 11 Nakamaru-cho, Itabashi-ku, Tokyo. (955–5401)

WMC **World Missions to Children** (7)
Field Repr.: Mr. Phares Huggins, 850 Tenjin-cho, Sasebo-shi, Nagasaki-ken. (2–6906)

WRBCMS **Walworth Road Baptist Church Missionary Society** (1)
Field Repr.: Miss Florence E. Penny, 467 Oaza Ai, Ibaraki-shi, Osaka-fu. (0262–3145)

WRPL **World Revival Prayer League, Inc.** (4)
Director: Mrs. Margaret K. Ross, 8, 1-chome, Azuma-bashi, Sumida-ku, Tokyo. (622–5248)

WUMS **Woman's Union Missionary Society** (8)
Field Repr.: Miss Mary Ballantyne, 221 Yamate, Naka-ku, Yokohama-shi. (64–3993)

WV **World Vision, Inc.** (2)
Field Repr.: Rev. Joe R. Gooden, C. P. O. Box 405, Tokyo. (201–7604/5)

WWM **World Wide Missions** (2)
Field Repr.: Mr. Arthur Asbill, Furlough

WSK **Young Life Crusade of Japan** (4)
(Wakodo Shinsei Kai)
Field Repr.: Rev. Milten Wayne, 17 Kumano-cho, 4-chome, Hyogo-ku, Kobe-shi.

YMCA **International Committee National Council YMCAs of USA & Canada** (4)
(Nihon Zenkoku YMCA Domei)
Field Repr.: Mr. A. Delmar Wedel, 7–2, Fujimi-cho, Chiyoda-ku, Tokyo. (261–4261)

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神戸市生田区伊藤町 109
アレン

Allen, Rev. D. E., SSJE—331, Koyama Kurume-machi, Kitatama-gun, Tokyo (0424–71–0175)
東京都北多摩郡久留米町小山 331
アレン

Allen, Mr. & Mrs. Philip, TEAM —3460, Yawata-cho, Kannonji-shi, Kagawa-ken
(Furlough until Spring 1965)
香川県観音寺市八幡町 3460
アレン

Allen, Rev. & Mrs. Shelton, FEGC—710, Imazumi-cho, 7-chome, Utsunomiya-shi, Tochigi-ken
(Furlough June 1964–1965)
栃木県宇都宮市今泉町 7 丁目 710
アレン

Allen, Miss Thomasine, ABFMS—Kuji Christian Center
Kuji-shi, Iwate-ken
(Kuji 25)
岩手県久慈市久慈
クリスチャンセンター
アレン

Allum, Miss Iris, IBC (MC)—75, Okada-machi, Kumamoto-shi
(4–4685)
熊本市岡田町 75 アラム

Almroth, Mr. & Mrs. Harald, SFM—1280, 1-chome, Morino, Machida-shi, Tokyo
(Machida 4317)
東京都町田市森野 1 丁目 1280
アームロース

Alsdorf, Rev. & Mrs. Howard A., LCA—9-15, Imagawa-machi, 1-chome, Fukuoka-shi (74–0497)
福岡市今川町 1 丁目 15 の 9
アルスドルフ

Althouse, Miss Sue, IBC (UPC)—10, Kami Kakinokibatake, Kanazawa-shi, Ishikawa-ken
(2-1257)
(Furlough 1964–1965)
石川県金沢市上柿ノ木畠 10
アルトハウス

Alve, Rev. & Mrs. Bjorn, NMS
(Furlough)

Andars, Mr. & Mrs. A., NLL—1736, Katayama, Niiza-machi, Kita Adachi-gun, Saitama-ken
埼玉県北足立郡新座町片山 1736
アンダース

Anderson, Rev. & Mrs. D. W., MSCC—2108-1, Shimo-Komachi, Kasuga-Shinden, Naoetsu-shi, Niigata-ken
(Furlough to Summer 1965)
新潟県直江津市 春日新田 下小町 2108–1 アンダーソン

Anderson, Miss Hjordis, SBM—c/o Rev. Oscar Rinell, 637, Shinzaike, Himeji-shi, Hyogo-ken
兵庫県姫路市新在家 637
O. リネール方 アンダーソ

Anderson, Miss Irene, IBC (EUB)—56-3, Kawatani, Nishigo-mura, Nishi-Shirakawa-gun, Fukushima-ken
福島県西白河郡西郷村川谷 56–3
アンダーソン

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奈良県橿原市郵便局私書箱 11
アンダーソン

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埼玉県入間郡富士見村鶴間 645–1
アンダーソン

Anderson, Miss Yvonne, NAV—769-6, Kitahara, Minamizawa, Kurume-machi, Kitatama-gun, Tokyo (982-8649)
東京都北多摩郡久留米町南沢北原 769-6
アンダーソン

Andersson, Mr. & Mrs. Evert SFM—339, Takabatake-cho, Kofu-shi, Yamanashi-ken (6335)
山梨県甲府市高畠町 339
アンダーソン

Andersson, Miss Karin, MCCS—31-2-chome, Shinohara Honmachi, Nada-ku, Kobe
神戸市灘区篠原本町 2 丁目 31
アンダーソン

Andersson, Miss Martha, ECC—1111, 3-chome, Kanai-machi, Karasuyama-cho, Nasu-gun, Tochigi-ken
栃木県那須郡烏山町金井町 3 丁目 1111
アンダーソン

Andersson, Miss Thali, SAMJ—80, Asumada-cho, Toyohashi-shi, Aichi-ken
愛知県豊橋市東田町 80
アンダーソン

Anspach, Rev. & Mrs. Parker, Jr., ULCA—27, Nobori-uchi-machi, Shugakuin, Sakyo-ku, Kyoto (78-4682)
京都市左京区修学院登内町 27
アンスパック

Antholine, Rev. & Mrs. August, IND—Sonoda-machi, 1-chome, Okura, Yahata-Shi, Fukuoka-ken
福岡県八幡市大蔵園田町 1 丁目 1091
アンソリン

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インターボードハウス内
アントニイ

Araujo, Mr. & Mrs. Frank, SDA—Japan Missionary College, Sodegaura-machi, Kimitsu-gun, Chiba-ken (Sodegaura 18)
千葉県君津郡袖ケ浦町
日本三育学院
アラウジ

Archer, Mr. & Mrs. Sam, TEAM—15-15, 3-chome, Daizawa, Setagaya-ku, Tokyo
東京都世田谷区代沢 3 丁目 15-15
日本同盟基督教団
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金城学院内
アーチボルド

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横浜市磯子区ゼンマ 69
アーネセン

Arnold, Rev. & Mrs. Ray D., BBF—3-328, Nobuto-cho, Chiba-shi (41-1006)
千葉市登戸町 3-328 アーノルド

Arthur, Miss Wilma
(Furlough December 1964)

Asbill, Mr. & Mrs. Arthur, Jr., WWM—(Furlough)

Askew, Dr. & Mrs. D. Curtis, SB—1535, 3-chome, Asahi-machi, Fuchu-shi, Tokyo
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アスキュウ

Askew, Rev. & Mrs. Manfred F., IND—Mizuho-machi, Nishi-tama-gun, Tokyo
東京都西多摩郡瑞穂町
アスキュウ

Aspberg, Mrs. Ingrid, SEOM—141-15, Ohito-machi, Tagata-gun, Shizuoka-ken
静岡県田方郡大仁町 15-141
アスベルグ

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横浜市中区本牧西之谷町 52
アタベリ

Auchenbach, Miss E. Louise, IBC (UCBWM)—2-24, Okaido-machi, 3-chome, Matsuyama-shi, Ehi-me-ken (2-4136)
愛媛県 松山市 大街道町 3 丁目 24 の 2
アウケンバック

Auman, Rev. & Mrs. Clyde, IBC (MC)—7, 10-chome, Daiko-cho, Higashi-ku, Nagoya
(73-7385)
名古屋市東区大幸町 10 丁目 7
アウマン

Autio, Miss Kerttu, FFFM—92, Higashi Tenno-cho, Okazaki, Sakyo-ku, Kyoto
京都市左京区岡崎東天王町 92
アウチオ

Autio, Mr. & Mrs. Onni, FFFM—92, Higashi Tenno-cho, Okazaki, Sakyo-ku, Kyoto
京都市左京区岡崎東天王町 92
アウチオ

Auw, Rev. & Mrs. Hugh, C., MSL—2, 1-chome, Yamanote, Kotoni-machi, Sapporo-shi, Hokkaido (2-3840)
北海道札幌市琴似町山手 1 丁目 2
オウ

Axelsson, Miss Alva, SFM
(Furlough)
山梨県塩山市上於曽
アクセルソン

Axelsson, Mr. & Mrs. Goesta, SFM—Jun Fukuin Kyokai, 1532, Niibashi, Gotenba-shi, Shizuoka-ken
静岡県御殿場市新橋 1532
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アックセルソン

Axelsson, Mrs. Martha (Furlough)
アックセルソン

Axelsson, Miss Mary, SAMJ—P. O. Box 4, Tenryu-shi, Shizuoka-ken
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アクセルソン

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東京都小平市花小金井 1 丁目 133
アヤベ

B

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東京都西多摩郡福生熊川 1101
ベード

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ベード

Bahler, Miss Margrit OMF—Minami 1-chome, Higashi 2-jo, Sunagawa-shi, Hokkaido
北海道砂川市東 2 条南 1 丁目
ベーラー

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大阪府堺市南陵町 3 丁目 140
森田方
ベイリ

Baker, Miss Elsie M., CMS—Poole Gakuin, 5-chome, Katsuyama-dori, Ikuno-ku, Osaka (741-7005)
大阪市生野区勝山通 5 丁目
ベーカー

Baker, Mr. & Mrs. K., OMF (Furlough)

Baker, Miss Margaret Ruth, IBC (UCC)—Interboard House, 2, Higashi Toriizaka-machi, Azabu Minato-ku, Tokyo (481-3325)
東京都港区麻布東鳥居坂町 2
インターボードハウス内
ベーカー

Baker, Miss Martha, IBC (UCC)—15, 4-chome, Miyamae-cho, Kofu-shi, Yamanashi-ken (3-5451)
山梨県甲府市宮前町 4 丁目 15
ベーカー

Baker, Mrs. Myrtle, IND—Shimohoya, Hoya-machi, Kitatama-gun, Tokyo
東京都北多摩郡保谷町下保谷 265
ベーカー

Baldwin, Rev. & Mrs. Walter P., PCUS—1-31, Maruya-cho, 4-chome, Showa-ku, Nagoya (84–4170)
名古屋市昭和区丸屋町 4 丁目 31 の 1
ボールドウィン

Baldwin, Rev. & Mrs. W. W., MSCC—882-3-chome, Chita-machi, Hiroshima-shi (4–5775)
(Furlough to Summer 1965)
広島市千田町 3 丁目 882
ボールドウィン

Bale, Mrs. Marie F., (Ph. D.) IBC (MC)—I.C.U., 1500, Osawa, Mitaka-shi, Tokyo (Musashino 3–3131)
東京都三鷹市大沢 1500 I.C.U. 内
ベール

Ballantyne, Miss Mary, WUMS—221, Yamate-cho, Naka-ku, Yokohama (64–3993)
横浜市中区山手町 221
バレンタイン

Bandel, Miss Elizabeth, IBC (MC)—3 of 341, Fujimagari, Oyama-cho, Sunto-gun, Shizuoka-ken (Furlough 1964–65)
静岡県駿東郡小山町藤曲 341 の 3
バンデル

Banks, Captain & Mrs. William (Muriel), SA—1039, Wadahon-machi, Suginami-ku, Tokyo (261–7311)
東京都杉並区和田本町 1039
バンクス

Barber, Miss Desley, OMF—62-5, Miyuki-cho, Shizunai-machi, Shizunai-gun, Hokkaido
北海道静内郡静内町御幸町 5–62
バーバー

Barker, Rev. & Mrs. Robert, (Kiyoko), IBC (UPC)—Nishi 6-chome, Kita 7-jo, Sapporo-shi, Hokkaido (71–3770)
北海道札幌市北 7 条西 6 丁目
バーカー

Barksdale, Rev. John O. (Ph. D.) & Mrs. Virginia, PCUS—I. C. U., 1500, Osawa, Mitaka-shi, Tokyo (Musashino 3–3131)
東京都三鷹市大沢 1500 I.C.U. 内
バークスデル

Barnes, Mr. Glenn, IND—2163, Karuizawa-machi, Nagano-Ken (Karuizawa 2302)
長野県軽井沢町 2163
バーンズ

Barnhart, Miss Esther, LCA—Jiai-en, 320, Kuwamizu-machi, Kumamoto-shi (4–1981)
熊本市神水町 320 慈愛園
バンハート

Barns, Mr. & Mrs. A. Donald, WEC—Seiyoshino Kirisuto Kyokai, Tsuchita, Oyodo-cho, Yoshino-gun, Nara-ken
奈良県吉野郡大淀町土田
聖吉野教会 バーンズ

Barns, Miss Helen, IBC (MC)—Seibi Gakuen, 124, Maita-machi, Minami-ku, Yokohama
(School 73-2861)
(Home 73-2864)
横浜市南区蒔田町 124
成美学園内 バーンズ

Barrett, Rev. & Mrs. Clifford E., IFG—(Furlough)

Bartel, Rev. & Mrs. Jonathan H., MBM—12-59, Sompachi-cho, Ikeda-shi, Osaka (6-8969)
大阪府池田市尊鉢町 59-12
バーテル

Barthold, Mr. & Mrs. Stanley, TEAM—3203, Ami-machi, Inashiki-gun, Ibaragi-ken
(Ami 225)
茨城県稲敷郡阿見町 3203
バーソルド

Bascom, Mr. & Mrs. G. E., (Maxine) IBC (MC)—12, Moto-Daiku-machi, Hirosaki-shi, Aomori-ken (2-4842)
青森県弘前市元大工町 12
バスカム

Baskerville, Rev. & Mrs. David, LCA—139, Higashi Tamagawa-cho, Setagaya-ky, Tokyo
東京都世田谷区東玉川町 139
バスカルヴィル

Batek, Miss Joyce, NAB—352, 1-chome, Futamata-cho, Ise-shi, Mie-ken (8-4846)
(Furlough till Feb. 1965)
三重県伊勢市二俣町 1 丁目 352
バテック

Bauman, Mr. & Mrs. Elmer, JEM
(Furlough until Aug. 1965)

Baynes, Rev. Simon H., CMS—8, Tamagawa, Naka-machi, 2-chome, Setagaya-ku, Tokyo
(701-0575/6)
東京都世田谷区玉川中町 2 丁目 8
ベインズ

Beabout, Miss Florence, CBFMS—P. O. Box 66, Sendai-shi, Miyagi-ken
宮城県 仙台市 仙台郵便局 私書箱 66
ビアバウド

Beatty, Miss Judy N., IBC (MC)—c/o Amakawa, 113, Tonoyama-cho, Nishinomiya-shi, Hyogo-ken (3-5150)
兵庫県西宮市殿山町 113
あまかわ方 ビーティ

Beavan, Miss Dorothy, OMF
(Furlough until Oct. 1964)

Beck, Mr. & Mrs. Carl (Esther), JMM—352, 2-chome, Nishi-Okubo, Shinjuku-ku, Tokyo
(351-3562)
東京都新宿区西大久保 2 丁目 352
ベック

Beck, Mr. & Mrs. G., LM—9 of 5380, Izumi-cho, Naka Minato-shi, Ibaragi-ken
茨城県邦珂湊市泉町 5380-9
ベック

Beck, Miss Naomi, IBC (UCMS)—Interboard House, 2, Higashi-Toriizaka-machi, Azabu, Minato ku, Tokyo (481-3325)
東京都港区麻布東鳥居坂町 2
インターボードハウス ベック

Becker, Miss Blanche, EFCM—34, Sandan Nagamachi, Matsugasaki, Sakyo-ku, Kyoto (78-2966)
京都市左京区松ケ崎三反長町 34
ベッカー

Beckman, Rev. & Mrs. David L., NTM—Otaraji, Udetsu-machi, Noto-machi, Fugeshi-gun, Ishikawa-ken
石川県鳳至郡能都町字出津
ベックマン

Beckman, Mr. & Mrs. George (Ethel), CnC—79, Kamizono-cho, Koyoen, Nishinomiya-shi, Hyogo-ken
兵庫県西宮市甲陽上園町 79
ベックマン

Beckon, Mr. & Mrs. Gifford, IND (Furlough)

Bee, Mr. & Mrs. William, JEB—11, 5-chome, Shiomidai-cho, Suma-ku, Kobe (7-5651)
神戸市須磨区塩見台 5-11
ビー

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群馬県安中市安中 12
ベーケン

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東京都立川市芝崎町 4 丁目 138
福音聖書通信学校内
ベルナップ

Bell, Rev. & Mrs. M. John, NTC (Furlough from July 1964)

Bell, Rev. & Mrs. Otis (Earlene), IBC (MC)—8-chome, Nishi 1-jo, Tsukisappu-cho, Sapporo-shi, Hokkaido (72-1638)
北海道札幌市月寒西 1 条 8 丁目
ベル

Benedict, Mr. & Mrs. Paul W., CCI—Hikino-cho, Fukuyama-shi, Hiroshima-ken (Furlough)
広島県福山市引野町
ベネディクト

Benner, Mr. & Mrs. Patterson (Gretchen), IBC (MC) (Furlough 1963-65)

Bennett, Miss Ethylen, GFA—64, Midorigaoka, Honmoku, Naka-ku, Yokohama (64-8812)
横浜市中区本牧緑ケ丘 64
ベネット

Bennett, Mr. & Mrs. George E., NTM—153, Kitano, Tokorozawa-shi, Saitama-ken
埼玉県所沢市北野 153 ベネット

Bennett, Mr. J. Kenneth, NTM (Furlough)

Bennett, Rev. & Mrs. E. Preston, SB—12/7, 2-chome, Nishi-machi, Nakajima, Oita-shi (2-7080)
大分市中島西町 2 丁目 7-12
ベネット

Benson, Mr. & Mrs. Bennie (Dottie), CBFMS—2557, Koide, Nagai-shi, Yamagata-ken
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ベンソン

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ベンツィンゲル

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ベルグ

Bergeld, Miss Sofia, SFM—3873-1, Kamiyoshida, Fuji Yoshida-shi, Yamanashi-ken
山梨県富士吉田市上吉田 1の3873
ベルゲルド

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バーグ

Bergh, Rev. & Mrs. Oliver, ALC (Furlough until Summer 1965)

Bergman, Miss Gerda O., UPC (Korea-Retired) — 72-3-chome, Naka-dori, Nishi-ku, Ube-shi, Yamaguchi-ken (2-0252)
山口県宇部市西区中通 3 丁目 72
バーグマン

Bergt, Rev. & Mrs. Elmer J., MSL — 239-A, Yamate-cho, Naka-ku, Yokohama (64-1296)
横浜市中区山手町 239-A
ベルヒト

Best, Rev. & Mrs. Sydney, FEGC—82-7, Yamashita-cho, Naka-ku, Yokohama (64-3877)
横浜市中区山下町 82 の 7
ベスト

Betts, Mr. & Mrs. Joe D., CC—4080, Omika, Hitachi-shi, Ibaragi-ken (2251)
茨城県日立市大甕 4080
ベッツ

Bettschen, Rev. & Mrs. Wm. D., ACPC—(Furlough May 1964)

Bickerton, Mr. & Mrs. F. E., NLL (Furlough)

Billow, Rev. & Mrs. William D., LCA—560, 4-chome, Yatsumachi, Narashino-shi, Chiba-ken (7-1940)
千葉県習志野市谷津町 4 丁目 560
ビロー

Bills, Miss Barbara, OMF—Komecho, Nishi-Tsugaru-gun, Ajigasawa-machi, Aomori-ken
青森県西津軽郡鰺ヶ沢町米町
ビル

Bishop, Rev. & Mrs. Dan M., BMMJ—(Furlough)

Bishop, Mr. & Mrs. Harry, IND—67, Hirosawa-cho, Hamamatsu-shi, Shizuoka-ken
静岡県浜松市広沢町 67
ビショップ

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ビックスラー

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Blackwood, Miss Janet, CEF—15-4-chome, 7 Banchi, Midori-cho, Tokorozawa-shi, Saitama-ken
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東京都北多摩郡久留米町南沢 556-1
ブレヤー

Blalock, Mr. & Mrs. John R. (Mary E.), BDM—55, Mameguchidai, Naka-ku, Yokohama
横浜市中区豆口台 55
ブラロック

Blevins, Rev. & Mrs. Clifton, EFGO—111, Hakuraku, Kanagawa-ku, Yokohama (49-9017)
横浜市神奈川区白楽 111
ブレヴィンズ

Blocksom, Rev. & Mrs. James, EFCM—1936, 3-chome, Nishi Bessho, Urawa-shi, Saitama-ken (2-3601)
埼玉県浦和市西別所 3 丁目 1936
ブラックソン

Blosser, Rev. & Mrs. Eugene, (Luella), JMM—23-45, Fukuzumi-cho, Sapporo-shi, Hokkaido (86-1933)
北海道札幌市福積町 45-23
ブロッサー

Blough, Mr. & Mrs. Ron, IND—724-B,Kawasaki, Hamura-machi, Nishitama-gun, Tokyo
東京都西多摩郡羽村町川崎 724 B
ブロー

Boardman, Rev. & Mrs. Robert R., NAV—769-6, Kitahara, Minamizawa, Kurume-machi, Kitatama-gun, Tokyo (982-8649)
東京都 北多摩郡 久留米町 南沢北原 769-6
ボードマン

Boatwright, Rev. & Mrs. Claude S., SB—11-98, Tsutsumi-dori, Sendai-shi, Miyagi-ken (22-0239)
宮城県仙台市堤通り 98-11
ボートライト

Boe, Rev. & Mrs. Kaare (Astrid), NLM—3, Nakajima-dori, 2-chome, Fukiai-ku, Kobe (22-6956)
神戸市葺合区中島通 3
ビュー

Boganes, Rev. & Mrs. Nils (Sigfrid), NLM—8, Nakajima-dori, 2-chome, Fukiai-ku, Kobe (22-3601)
神戸市葺合区中島通り 2 丁目 8
ボガネス

Bogard, Miss F. Belle, IBC(RCA)—Kobe Jogakuin, Okadayama, Nishinomiya-shi, Hyogo-ken (5-1020)
兵庫県西宮市岡田山 神戸女学院
ボガード

Bohlin, Mr. & Mrs. Edvin, SEMJ—273-33, Aza Raiba Noboribetsu-cho, Horobetsu-gun, Hokkaido (Horobetsu 182)
北海道幌別郡登別町字来馬 273-33
ボーリン

Bollinger, Rev. & Mrs. E., ABFMS—1266, Oyama, Ginowan-son, Okinawa (099-2312)
沖縄宜野湾村大山 1266
ボリンジャー

Bond, Miss Dorothy, FEGC—Kami-cho, Oyama-shi, Tochigi-ken
栃木県小山市上町 1938 ボンド

Bonnema, Miss Beth Joanne, IBC (RCA)—37, Yamate-cho, Naka-ku, Yokohama (64-1183)
横浜市中区山手町 37 ボンネマ

Bonson, Mr. & Mrs. John C., IND—11, Nakamura-cho, Itabashi-ku, Tokyo (955-5401)
東京都板橋区中村町 11
ボンソン

Book, Mr. & Mrs. Doyle C. (Thelma), BIC—1179, Higashi-Fukagawa, Nagato-shi, Yamaguchi-ken (Nagato 6577)
山口県長門市東深川 1179
ブック

Borchert, Rev. & Mrs. Harold, PCUS—6, 1-chome, Kokonoe-cho, Gifu-shi (2-4701)
岐阜市九重町 1 丁目 6
ボーチァート

Borge, Rev. & Mrs. Peter, PCM—Nishino-machi, Naka-cho, Kagamigahara-shi, Gifu-ken (82-2314)
岐阜県各務原市中町西野町
ボーゲ

Borgman, Mrs. Ferne, GYF (Furlough)

Boring, Miss Hannah Ruth, FEAM (Furlough)
奈良県生駒郡 ボーリング

Boschman, Rev. & Mrs. Paul W, GCMM—448-3, Hosono, Kobayashi-shi, Miyazaki-ken (658)
宮崎県小林市細野 3–448
ボッシマン

Bost, Miss Ethel, IBC (MC)—Kwassui Junior College, 16, Higashi Yamate-machi, Nagasaki-shi (2–6955)
長崎市東山手町 16 活水短大
ボスト

Bouwman, Mr. & Mrs. Hans, IND –2863, Nishihara, Sakura-cho, Utsunomiya-shi, Tochigi-ken
栃木県宇都宮市桜町西原 2864
ボウマン

Bowen, Miss Virginia, CBFMS—20, Hiyori-cho, Ishinomaki-shi, Miyagi-ken (2–5288)
宮城県石巻市日和町 20
ボーウェン

Bower, Miss Esther S., FKK—63-1, Showa-cho, Hamadera, Sakai-shi, Osaka (Sakai 6–0019)
大阪府堺市浜寺昭和町 1–63
バーワ

Bower, Miss Marian B., FKK—30, Ochiai, Kurume-machi, Kitatama-gun, Tokyo (Tanashi 7–0022)
東京都北多摩郡久留米町落合 30
バーワ

Bowman, Miss Isabel M., OMF—7-jo, 5-chome, Misono, Sapporo-shi, Hokkaido (Furlough from April 1965)
北海道札幌市美園 7 条 5丁目
ボーマン

Bowman, Rev. & Mrs. John, ALC—205, Kajiya, Yugawara-machi, Kanagawa-ken (3408)
神奈川県湯河原町鍛冶屋 205
ボーマン

Boyle, Rev. & Mrs. William P., PCUS—27, Nakamaegawa-cho, 1-chome Tokushima-shi (2–7842)
徳島市中前川町 1 の 27 ボイル

Boyles, Mr. Dale, TEAM (Furlough until Summer 1965)

Boyum, Miss Bernice C., ALC—3-chome, Nakagawa-cho, Shimada-shi, Shizuoka-ken (2680)
静岡県島田市中川町 3 丁目
ボイヤム

Bradburn, Mr. & Mrs. C. L., AG—57, 4-chome, Kita-machi, Shinohara, Nada-ku, Kobe
神戸市灘区篠原北町 4 丁目 57
ブラッドボーン

Bradford, Mr. & Mrs. Leo Galen, SB—Baptist Dormitory, 643, Aza Sakashita, Osawa, Mitaka-shi, Tokyo (Musashino 4–4367)
東京都三鷹市大沢字坂下 643
バプテスト寮内
ブラッドフォールド

Bradshaw, Rev. & Mrs. Melvin J., SB—938, Waseda,' Ushita-machi, Hiroshima-shi (2-6898)
広島市牛田町早稲田 938
ブラッドショー

Brady, Mr. & Mrs. John H. Jr., PCUS—41, Kumochi-cho, 1-chome, Fukiai-ku, Kobe (22-1656)
神戸市葺合区熊内町 1 の 41
ブレーディ

Brandt, Miss A. J. E., JRM—726, Yamate-ku, Saiki-shi, Oita-ken
大分県佐伯市山手区 726
ブラント

Brannen, Rev. & Mrs. Noah S., ABFMS—(Furlough)

Brannen, Mr. & Mrs. T.A., TEAM—68, Shoofuu-en, Hiroji-cho, Showa-ku, Nagoya
名古屋市昭和区広路町
ブランネン

Branstad, Mr. Karl E., PEC—Rikkyo Daigaku, 3-chome, Ikebukuro, Toshima-ku, Tokyo (983-0111)
東京都豊島区池袋 3　立教大学
ブランスタット

Braun, Rev. & Mrs. Neil, (Mary) AAM—34, 4-chome, Hakuro-machi, Yonago-shi, Tottori-ken
鳥取県米子市博労町 4 丁目 34
ブラウン

Bray, Rev. William, Ph. D., & Mrs. Frances, IBC(MC)—No. 9, Kwansei Gakuin, Nishinomiya-shi, Hyogo-ken (5-0476)
兵庫県西宮市　関西学院 No. 9
ブレイ

Bremer, Rev. & Mrs. Joseph (Betty), IBC (UCMS)—343, Nishi 22-chome, Minami 6-jo, Sapporo-shi, Hokkaido (23-2801)
北海道札幌市南 6 条 22 丁目 343
ブレマー

Bretsch, Mr. & Mrs. V. L., SDA—164, Onden 3-chome, Shibuya-ku, Tokyo (401-1171)
東京都渋谷区隠田 3 丁目 164
ブレッチ

Breunsbach, Rev. & Mrs. Daniel K., LCA
(Furlough until Sept. 1965)

Bridgman, Mr. & Mrs. John F., PCUS—1927, Ikuno-machi, Zentsuji-shi, Kagawa-ken (Zentsuji 397)
香川県善通寺市生野町 1927
ブリッジマン

Bringerud, Rev. & Mrs. Göte, MCCS—360 Aminohama, Okayama-shi (2-9672)
岡山市網ノ浜 360　ブリンゲルド

Brink, Miss Suzanne H., IBC (RCA)—890-1, Aza, Kaminohara, Toroku, Oe-machi, Kumamoto-shi (4-1995)
熊本市大江町渡鹿上の原 1 の 890
ブリンク

Broman, Mr. & Mrs. David, IND
Broman, Mr. & Mrs. Paul
Broman, Mr. Philip
16, Hachiyaura, Yamoto-cho, Miyagi-ken
宮城県矢本町蜂谷浦 16
ブローマン

Brook, Mr. & Mrs. David, TEAM —2380, Araya, Miyata-cho, Hitachi-shi, Ibaragi-ken
茨城県日立市宮田町荒屋 2380
ブルック

Brooks, Miss Anne Page, IBC (MC)—Kwassui Junior College, 16, Higashi Yamate-machi, Nagasaki-shi (2-6955)
長崎市東山手町 16
活水学院内 ブルックス

Brooks, Mrs. Olive, IBC (MC)—Apt. #1, 11, Konno-cho, Shibuya-ku, Tokyo (408-1915)
東京都渋谷区金王町 11
ブルックス

Brown, Miss Dulice E. L., SPG —827, Kadota-bunka-cho, Okayama-shi
岡山市門田町 827
ブラウン

Brown, Dr. Frank A., Jr., M. D., & Mrs., PCUS—21-1696, Tarumi, Suita-shi, Osaka (381-0963)
大阪府吹田市垂水 1696-21
ブラウン

Brown, Miss Merrill E., IBC (UCC)—25, Nishi-Kusabuka-cho, Shizuoka-shi (53-0988)
静岡市西草深町 25
ブラウン

Brown, Miss Mildred, IBC(UPC) —Hokusei Gakuin, Nishi 17-chome, Minami 5-jo, Sapporo-shi, Hokkaido (22-4276)
(Furlough Dec. '63-Dec. '64)
北海道札幌市南 5 条西 17 丁目
北星学院
ブラウン

Brown, Mr. & Mrs. Robert E., ASC—Christ's Children's Home, Nagase, Saiki-shi, Oita-ken
大分県佐伯市長瀬
基督教子供の家内
ブラウン

Brown, Mr. Robert L., Jr., IND (Furlough)

Brown, Miss Thelma J., OMF—54, Sakae-machi, Itayanagi-cho, Kita-Tsugaru-gun, Aomori-ken
(Furlough until Oct. 1964)
青森県北津軽郡板柳町栄町 54
ブラウン

Browne, Mr. & Mrs. M., IND (Furlough)

Browning, Mr. & Mrs. Neal, TEAM—1-2147, Konohana-cho, Sakaide-shi, Kagawa-ken (5207)
香川県坂出市此花町 2147-1
ブラウニング

Brownlee, Rev. & Mrs. Wallace (Helen), IBC (EUB)—4, 1-chome, Nishi Yayoi-cho, Tomakomai-shi, Hokkaido (3408)
北海道苫小牧市西弥生町 1 丁目 4
ブラウンリー

Bruce, Rev. & Mrs. R. Carrol, SB—747, Minamino, Tatsumi-Kakiuchi, Itami-shi (3319)
伊丹市南野辰己垣内 747
ブルース

Bruggers, Rev. & Mrs. Glenn (Phyllis), IBC (RCA)—11 of 9, Ohori, 2-chome, Fukuoka-shi (74-0017)
福岡市大濠町 2 丁目 9 の 11
ブラッガース

Bruinooge, Rev. & Mrs. Henry, CRJM—2151-161, Moto-Furuichibabun, Fukuoka-machi, Iruma-gun, Saitama-ken
埼玉県入間郡福岡町元古市場分 2151-161
ブルノギ

Bruner, Rev. & Mrs. Glen Edith, ABCC—164, Sakurababa, Nagasaki-shi
(3-1121, 2-5913)
長崎市桜馬場町 164
ブルナー

Bruns, Rev. & Mrs. Robert, IBC (EUB)—956, Osawa, Mitaka-shi, Tokyo
東京都三鷹市大沢 956
ブランズ

Brunshweiler, Rev. Walter, IND—18, 3-chome, Shin-machi, Fuchu-shi, Tokyo
東京都府中市新町 3 丁目 18
ブルンシュワイラー

Brustad, Miss Aslaug, NEOM—41, Sekifune, Joban-shi, Fukushima-ken
福島県常磐市関船 41
ブルスタッド

Bruun, Miss Anna, FCM (Assoc) (Furlough from May 1964)

Bryngelson, Miss Berith, MCCS—Izumiso, 18-2-chome, Shinohara Nakamachi, Nada-ku, Kobe (86-3422)
神戸市灘区篠原中町 2 丁目 18
ブリーンゲソン

Brynte, Mr. & Mrs. Torsten, ECC (Furlough)

Buckland, Miss Ruth, PCUS (Furlough until Sept. 1965)

Buckwalter, Rev. & Mrs. Ralph (Genevieve), JMM—Obihiro-shi, Nishi 7-jo, Minami-17, Hokkaido (3282)
北海道帯広市西 7 条南 17 丁目
バックワルター

Budd, Mr. & Mrs. John, JEM—3, 4-chome, Shimonakajima, Nagaoka-shi, Niigata-ken
新潟県長岡市下中島 4 丁目 3
バッド

Budd, Mr. & Mrs. Howard, IND 1565, Sumiyoshi-cho, Abeno-ku, Osaka (691-2231)
大阪市阿部野区住吉町 1565
バッド

Buell, Mr. & Mrs. Bart, OMF (Furlough until Oct. 1964)

Burgett, Rev. & Mrs. Larry, BBF—160-40, Fukuzumi-cho, Sapporo-shi, Hokkaido
北海道札幌市ふくずみ町 160-40
バーゲット

Burney, Mr. & Mrs. Don (Norma), CnC—21, Nakano Otani Noichi-cho, Kami-gun, Kochi-ken
高知県香美郡野市町大谷中野 21
ブルニー

Bush, Dr. & Mrs. Ovid B., Jr. PCUS — 981-39, Ojinoyama Shinohara, Nada-ku, Kobe (86-4357)
神戸市灘区篠原王子の山 39-981
ブッシュ

Buss, Mr. & Mrs. Bernard, TEAM —15-15, 3-chome, Daizawa, Setagaya-ku, Tokyo
東京都世田谷区代沢 3 丁目 15-15
ブス

Buss, Mr. & Mrs. Siegfried, TEAM—15-15, 3-chome, Daizawa, Setagaya-ku, Tokyo
東京都世田谷区代沢 3 丁目 15-15
ブス

Butler, Rev. Lucius, BGC—475, Kushimoto-cho, Nishimuro-gun, Wakayama-ken (718)
和歌山県西室郡串本町 475
バトラー

Buttray, Mr. & Mrs. Stanley, CnC—2-575, Kamiochiai 2-chome, Shinjuku-ku, Tokyo (361-6056)
東京都新宿区上落合 2 丁目 575
バットレイ

Byers, Miss Florence, AG—1-1743, Aza Tesaki Sumiyoshi-cho, Higashinada-ku, Kobe (85-3803)
神戸市東灘区住吉町字手崎 1743-1
バイヤーズ

C

Cain, Rev. & Mrs. Benson, PCUS (Furlough until Sept. 1965)

Cairns, Mr. Ronald S., IND—3, Kasuga-cho, Katsura, Ukyo-ku, Kyoto
京都市右京区桂春日町 3
沖見寅雄方 ケアンズ

Calcote, Rev. & Mrs. Ralph V., SB—27, 3-chome, Otana-cho, Chikusa-ku, Nagoya (75-4140)
名古屋市千種区御棚町 3 丁目 27
カルコート

Caldwell, Mrs. S. L., IND—65, Wakamatsu-cho, Hakodate-shi, Hokkaido
北海道函館市若松町 65
コルドウェル

Call, Rev. & Mrs. Edward, JCG —204, Shimomaruko, Ota-ku, Tokyo
東京都大田区下丸子 204
カール

Callaway, Rev. Tucker N., Th. D., & Mrs., SB—79, Higashida-cho, Jodoji, Sakyo-ku, Kyoto (77-6727)
京都市左京区浄土寺東田町 79
キャラウエイ

Calvery, Mr. & Mrs. Wesley, FWBM—70, Mitsuhashi, Bihoro-cho, Abashiri-gun, Hokkaido (Bihoro 2291)
(Furlough from Dec. 1964 to Jan. 1966)
北海道網走郡美幌町三橋 70
カルバリー

Campbell, Miss Vera, SB—11-798, Nishishin-machi, Fukuoka (82-5014)
福岡市西新町 798-11
キャンベル

Cann, Rev. & Mrs. J. A., UPCM (Furlough)

Cannon, Miss Mary, SB (Furlough until April 1965)

Carey, Rev. & Mrs. E. F. (Jean), IBC (UCC)—4 of 7, 5-chome, Denenchofu, Ota-ku, Tokyo (721-4897)
東京都大田区田園調布 5 丁目 7-4
ケリー

Carlson, Mr. & Mrs. Robert, JEM (Furlough until May 1965)

Carlsson, Miss Astrid, MCCS—Ajino, Kojima-shi, Okayama-ken (72-2024)
岡山県児島市味野
カールソン

Carlsson, Rev. & Mrs. Carl, (Ake), OMSS
(Furlough until 1964)

Carrel, Rev. & Mrs. William L., CC—2533, 2-chome, Hon-machi, Koganei-shi, Tokyo (8-3796)
東京都小金井市本町 2 丁目 2533
キャレル

Carrick, Rev. & Mrs. Malcolm (Jean) IBC (UPC)—257, Nagori-cho, Hamamatsu-shi, Shizuoka-ken (2-1765)
静岡県浜松市名残町 257
キャリック

Carrico, Mr. & Mrs. Willis, TEC —1378, Higashimurayama-shi, Tokyo
東京都東村山市 1378
キャリコ

Carroll, Mr. & Mrs. Joseph, IND —2252, Karuizawa-machi, Nagano-ken
長野県軽井沢町 2252
キャロル

Carroll, Miss Sallie, IBC (MC)—Seiwa Joshi Daigaku, Okadayama, Nishinomiya-shi, Hyogo-ken (5-0709)
兵庫県西宮市岡田山
聖和女子大学内 キャロル

Carson, Miss Virginia M, IBC (UCBWM)
(Furlough 1964–65)

Carter, Mr. & Mrs. Ted (Joyce), CBFMS—137, 2-chome, Mabashi, Suginami-ku, Tokyo (311–6081)
東京都杉並区馬橋 2 丁目 137
カーター

Carter, Rev. & Mrs. Anthony A., IBC (UCBWM)—8 of 6, 1-chome, Oji Hon-cho, Kita-ku, Tokyo (911–5262)
東京都北区王子本町 1 丁目 6–8
カーター

Cary, Mr. O. & Mrs. (Dr.) (Alice), IBC (UCBWM)
(Furlough from Jan. 1964 to Jan. 1965)

Casson, Rev. & Mrs. Eric W., MS —194-3, Yamashita-dori, Naka-ku, Yokohama (68–3792)
横浜市中区山下通 194–3
キヤッソン

Cederholm, Miss Margit, TEAM —1603, Omiya-cho, Suginami-ku, Tokyo (311–0204)
東京都杉並区大宮町 1603
セダーホルム

Cessna, Rev. & Mrs. William, WM —11, Nakamaru-cho, Itabashi-ku, Tokyo (955–5401)
東京都板橋区中丸町 11
セソナ

Chamberlain, Rev. & Mrs. David M., SPG—541, 3-chome, Jujimachi, Odawara-shi, Kanagawrken (Odawara 22–8026)
神奈川県 小田原市 十字町 3 丁目 541
チエンバレイン

Chamberlain, Miss Phyllis, TEAM —1190, Karuizawa-machi, Nagano-ken
長野県軽井沢町 1190
チェンバレン

Chandler, Miss Mary F., SPG—1046, Hiratsuka 7-chome, Shinagawa-ku, Tokyo (781–4736)
(will retire end of 1964)
東京都品川区平塚 7 丁目 1046
チャンドラー

Chandler, Mr. & Mrs. Raymond, TEAM—30, Ochiai, Kurume-machi, Kitatama-gun, Tokyo (Tanashi 7–0022)
東京都北多摩郡久留米町落合 30
チャンドラー

Chandler, Rev. & Mrs. Vernon (Marian), ABWE—P. O. Box 393 Kobe, 11, Nakajima-dori, 3-chome, Fukiai-ku, Kobe (22–0537)
神戸市葺合区中島通 3–11
チャンドラ

Chapman, Rev. & Mrs. G. K. (Katharine), IBC (UPC)—2850, Sanno 1-chome, Omori, Ota-ku, Tokyo (771–0455)
東京都大田区大森山王 1丁目2850
チャプマン

Chase, Mr. & Mrs. Manley, TEAM —106, 2-chome, Nakai-cho, Matsudo-shi, Chiba-ken
千葉県松戸市仲井町 2 丁目 106
チェス

Childers, Miss Loeta, UMI (Furlough)

Chinnock, Mr. & Mrs. E. R., SDA —164, Onden 3-chome, Shibuya-ku, Tokyo (401-1171)
東京都渋谷区隠田 3 丁目 164
チノック

Chisholm, Mr. & Mrs. John M., OMF—49, Sawada, Tsukurimichi, Aomori-shi
青森県造道字沢田 49
チユーズホルム

Chrisander, Miss Greta, SFM (Furlough)

Christensen, Rev. & Mrs. Ernest, CMSJ—382, Sakawamachi, Odawara-shi, Kanagawa-ken (Odawara 47-3283)
神奈川県小田原市酒匂町 382
クリステンセン

Christenson, Miss L., ACPC—57, Akasaka-cho, 5-chome, Chigusa-ku, Nagoya
名古屋市千種区赤坂町 5 丁目 57
クリステンソン

Christopherson, Miss Lois, JEM —3, 4-chome, Shimonakajima, Nagaoka-shi, Niigata-ken (4229)
新潟県長岡市下中島 4 丁目 3
クリストファーソン

Clark, Dr. C. F., Jr., M. D., & Mrs., SB—(Furlough until June '65)

Clark, Rev. & Mrs. Gene A., SB—195, Nishishin-machi, Fukuoka-shi (82-8116)
福岡市西新町 195
クラーク

Clark, Mr. & Mrs. Kenneth W., HSEF—8, 3-chome, Nakamura, Nerima-ku, Tokyo (991-6449)
東京都練馬区中村 3 丁目 8
クラーク

Clark, Mr. & Mrs. Martin (Evelyn), CnC—31, Nakamiya-cho, 6-chome, Asahi-ku, Osaka (951-5943)
大阪市旭区中宮町 6 丁目 31
クラーク

Clark, Miss Thelma, TEAM—1433, 2-chome Setagaya, Setagaya-ku, Tokyo (420-3166)
東京都世田谷区世田谷 2丁目1433
クラーク

Clark, Rev. & Mrs. W. A., AG—1069, Kami Hoya, Hoya-machi, Kitatama-gun, Tokyo (0421-6-7451)
東京都北多摩郡保谷町上保谷 1069
クラーク

Clark, Mr. & Mrs. W. T., SDA —164, Onden 3-chome, Shibuya-ku, Tokyo (401-1171)
東京都渋谷区隠田 3 丁目 164
クラーク

Clark, Mr. & Mrs. William E., IND—(Furlough)

Clarke, Rev. Coleman D., Th. D., & Mrs., SB—1-18, Kamiyama-cho, Shibuya-ku, Tokyo (467-7829)
東京都渋谷区神山町 18-1
クラーク

Clarke, Miss Elizabeth, IBC (MC) —11, Konno-cho, Shibuya-ku, Tokyo (408-1914)
東京都東京都渋谷区金王町 11
クラーク

Clarke, Miss Eunice G., JEB—c/o Mr. Izumi, Aza Shimazaki, Miyazu-shi, Kyoto
京都府宮津市字島崎
泉正方 クラーク

Classen, Misses Ann & Martha, FEGC
(Furlough March 1964-65)

Clayton, Rev. David W. H., SSJE —331, Koyama, Kurume-machi, Kitatama-gun, Tokyo (0424-7-0175)
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クレイトン

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クレメンズ

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Clift, Miss Annie Sue, SB—22, Kami Ikeda-cho, Kitashirakawa, Sakyo-ku, Kyoto (78-5777)
京都市左京区北白川上池田町 22
クリフト

Clugston, Rev. & Mrs. D. A., MSCC—6-40-3, Kamokogahara, Sumiyoshi, Higashi Nada-ku, Kobe (85-1678)
神戸市東灘区住吉鴨子ケ原 3 の 40 の 6
クラッグストン

Clyde, Mr. Arthur, LCA—484-4, Atago-cho, Nagasaki-shi
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コーツ

Cobb, Rev. & Mrs. J. B., IBC(MC) (Pre-retirement furlough 1964-1965)

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コール

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岐阜県瑞浪市寺河戸町 1 丁目 112
コリンズ

Collins, Mr. & Mrs. Jacob F., OBS—2-4547, Nakato Mura-yama-machi, Kitatama-gun, Tokyo
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コリンズ

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東京都北多摩郡久留米町落合 30
コリンズ

Colston, Miss Augusta B., PCUS—41, Kumochi-cho, 1-chome, Fukiai-ku, Kobe (22-1656)
神戸市葺合区熊内町 1 丁目 41
コルストン

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神戸市灘区城の内通 1-20
コプトン

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コンラッド

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クック

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クーパー

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コーネリウス

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コール

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カックス

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クレイグ

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クロフォード

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宮城県白石市番町 21
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デービス

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Davis, Rev. & Mrs. Jim, AG—160-4-chome, Nagamineyama, Nada-ku, Kobe (86-3149)
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神戸市灘区長峰山 4-160
デービス

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岐阜県高山市初田町 2-75
デキャンプ

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新潟市松波町 3-49
デフナー

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デルクセン

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ディル

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ドーナン

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エビンガー

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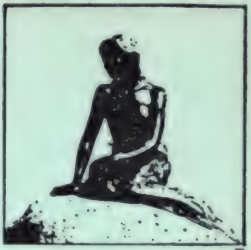

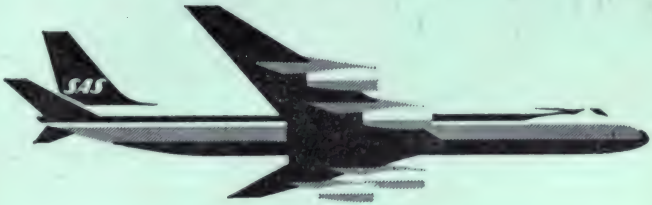

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ギルグ

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大阪府豊中市上野 9 丁目 59-21
ギレスピー

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ギジー

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グルックス

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グドイ

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グーエス

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ゴールドスミス

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グーデン

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京都市左京区一乗寺青城町18
ゴーリング

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福島県磐城郡四倉町待頭6
ゴルニッカ

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ゴト

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グラハム

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ハンコック

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ハネマン

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ハネスタッド

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ハンセン

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ハンソン

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ハンソン

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ハービン

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ハーランド

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ハリス

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滋賀県彦根市大橋町 18 ハリス

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ハーヴェイ

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Heller, Miss Henny, GAM—Kenmachi, Kasamatsu-machi, Hashima-gun, Gifu-ken
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岐阜県羽島郡笠松町県町
ヘラー

Helling, Mr. & Mrs. Hubert, CN—South, 16, West 12, Sapporo-shi, Hokkaido (3–5040)
北海道札幌市西 12 条南 16
ヘリング

Henry, Mr. & Mrs. Kenneth, TEAM
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東京都三鷹市下連雀 217
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新潟県柏崎市本町 8 丁目 178 の 1 朝日荘 A 8
ヘレフォード

Hersey, Mr. & Mrs. Fred, FWBM—2143, American-Mura, Unoki, Irumagawa, Sayama-shi, Saitama-ken
埼玉県 狭山市 入間川 鵜ノ木アメリカ村 2143
ハーシー

Hessel, Rev. & Mrs. Egon, IND—137 4-chome, Naka Mikunigaoka, Sakai-shi, Osaka
大阪府堺市中三国ケ丘 4 の 137
ヘッセル

Hesselgrave, Rev. & Mrs. David, EFCM
(Furlough until 1965)

Hesselink, Rev. John, (D. Theol.), & Mrs. Etta, IBC (RCA)—136-1, Higashi-cho, 5-chome, Koganeishi, Tokyo
東京都 小金井市 東町 5 丁目 1 の 136
ヘッセリンク

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静岡市西草深町 25
ヒューイット

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神戸市兵庫区氷室町 1 丁目 53の1
ヘイウッド

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ヒックス

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ヒルバーン

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ヒンチマン

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ヒンクル

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ハイヤー

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ホーグランド

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千葉県幕張町 639-4 ハジス

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ホフマン

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ホフナー

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ハラウェイ

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ホシザキ

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北海道名寄市名寄町北 6 丁目東 2 条
ハウレット

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ホイヤー

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ハフナゲル

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ハギンス

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ハンター

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北原 3-769
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宮城県 仙台市 仙台郵便局 私書箱 66 聖書図書刊行会気付
ハッテンロック

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ハイランド

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ハイムス

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東京都新宿区若宮町24
ハインドマン

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山梨県塩山市下於曽町565
イブステッド

Ichikawa, Mr. Ben, JEM—c/o Bible School, Kujiranami-machi, Kashiwazaki-shi, Niigata-ken
新潟県柏崎市鯨波町 聖書学院内
イチカワ

Ige, Rev. & Mrs. Daniel, MSL—(Furlough)

Ikenouye, Mr. & Mrs. Iwao JEM (Furlough until August, 1965)

Imai, Rev. & Mrs. Gordon (Joan) IBC (UCC) — 316, Kitase, Fukuda-cho, Kurashiki-shi, Okayama-ken (55-8076)
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Ingulsrud, Rev. Lars, ALC (Furlough until Summer, 1965)

Irwin, Rev. Allen L. (Ph. D.) & Mrs. Marie, IBC (UCBWM)—33, Uwa-cho, Komegafukuro, Sendai-shi, Miyagi-ken (23-3834)
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アーウィン

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Jaabaek, Miss Petra, NLM—121, Soto Nakabara-cho, Matsue-shi, Shimane-ken (2-5618)
島根県松江市外中原町61
ヨーベック

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ジャックソン

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京都市左京区修学院大道町10
ジャクソン

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新潟県柏崎市鯨波町 聖書学院内
ジャコブセン

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James, Rev. & Mrs. William O. TEAM
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栃木県黒磯町豊浦 35
ヤンソン

Jansson, Mr. Martin SBM—79, Nishikumiura Ueda, Morioka-shi, Iwate-ken
岩手県盛岡市上田西組裏 79 の 2
ヤンソン

Janzen, Rev. & Mrs. George, GCMM
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Jarvis, Rev. F. D., Th. D., & Mrs., NLL—1736, Katayama Niza-machi, Kita-Adachi-gun, Saitama-ken (Tanashi 7-1625)
埼玉県北足立郡新座町片山 1736
ジャービス

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ジェンセン

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ジャクネマン

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ヨハンソン

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(Furlough until summer 1965)

Johnson, Mr. & Mrs. Bo, SFM—1953, Nagata-cho, Minami-ku, Yokohama
横浜市南区永田町 1953
ジョンソン

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ジョンソン

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ジョンソン

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ジョンソン

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ジョンスルッド

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ジョーンズ

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横浜市神奈川区栗田谷77
カーリング

Kamikawa, Rev. & Mrs. Aigi (Kiyo), IBC (UCMS)—4425, Suzumori, Niikura, Yamato-machi, Saitama-ken
(Asaka 61-3039)
埼玉県大和町新倉鈴森4425
カミカワ

Kamitsuka, Rev. & Mrs. Arthur (Lily), IBC(UPC)—Kita 7-jo, Nishi 6-chome, Sapporo-shi, Hokkaido (71-6653)
北海道札幌市北7条西6丁目
カミツカ

Kanagy, Rev. & Mrs. Lee (Adella), JMM
(Furlough)

Karhu, Mr. & Mrs. Clifton, IND —11-1, 2-chome, Sugino-cho, Nagara, Gifu-shi
岐阜市長良杉野町2丁目1-11
カルー

Karikoski, Rev. & Mrs. Pentti, LEAF—108, Kobinata Suido-cho, Bunkyo-ku, Tokyo (941-7659)
東京都文京区小日向水道町108
カリコスキ

Karlson, Miss Florence, TEAM—15-15, 3-chome, Daizawa, Setagaya-ku, Tokyo
東京都世田谷区代沢3-15-15
カールソン

Karlsson, Rev. & Mrs. Einar SFM —122, 2-chome, Iwama-cho, Hodogaya-ku, Yokohama (43-0643)
横浜市保土谷区岩間町2丁目
カールソン

Karlsson, Miss Gunborg, SEOM
(Furlough)

Karpa, Mr. & Mrs. Karl, ABFMS —c/o Christian Servicemen's Center, 844, 1-chome, Higashikata Kawashimo, Kuruma, Iwakuni-shi, Yamaguchi-ken
山口県岩国市車川下東方 1 丁目 844 カルパ

Karpenko, Mr. William, MSL—c/o Sapporo Youth Center, Nishi 6, Minami-Oodori, Sapporo-shi, Hokkaido
(Sapporo 3-4462)
北海道札幌市南大通西 6
ユースセンター
カーペンコ

Kataja, Miss Vappu, LEAF
(Furlough)

Katsu, Mr. Kim—440, 2-chome, Honmoku-cho, Naka-ku, Yokohama
横浜市中区本牧町 2 丁目 440
カツ

Kauffman, Rev. & Mrs. Donald PAC—77, Kita-Shichiban-cho, Sendai-shi, Miyagi-ken
(2-7282)
宮城県仙台市北七番町 77
カーフマン

Kawashima, Miss Tamie FKK—c/o Tannowa Seisho Kyokai, 4860, 5-chome, Tannowa, Misaki-cho, Sennan-gun, Osaka
(Tannowa 235)
大阪府泉南郡岬町淡輪 5-4860
カワシマ

Kaylor, Rev. & Mrs. Leo, IND—49, Yamashita-cho, Omuta-shi, Fukuoka-ken
福岡県大牟田市山下町 49
ケイラ

Keeler, Miss Dale, IBC (MC)—c/o Seiwa Woman's College, Okadayama, Nishinomiya-shi, Hyogo-ken (5-0709)
兵庫県西宮市岡田山
聖和女子大学内 キラー

Keighley, Rev. & Mrs. Leonard (Isobel), IBC (UCC)
5 of 7, Takamine-cho, 2-chome, Kokura-ku, Kita-Kyushu-shi, Fukuoka-ken (56-0401)
福岡県北九州市小倉区高峰町 2丁目 7-5 キースリー

Keith, Rev. & Mrs. Billy P. SB —2, Kita 8-jo, Nishi 6-chome, Sapporo-shi, Hokkaido
(71-5322)
北海道札幌市北 8 条西 6 丁目 2
キース

Kellerman, Miss Jean, IBC (EUB) —72, Sashigaya-cho, Bunkyo-ku, Tokyo (811-5516)
東京都文京区指ケ谷町 72
ケラーマン

Kelly, Miss Daphne I., OMF—9, Aza Karita, Oaza Koyanagi, Aomori-shi
青森市大字小柳苅田 9
ケリー

Kelly, Mr. & Mrs. Merle I., PCUS
17, Chokyuji-machi, Higashi-ku,
Nagoya (97-8886)
名古屋市東区長久寺町 17
ケリー

Kenney, Mr. & Mrs. Carlton, IND
—5688, Hino, Hino-shi, Tokyo
東京都日野市日野 5688
ケニー

Kenny, Miss Pearl, IND—16,
Hachiyaura, Yamoto-cho, Mo-
noo-gun, Miyagi-ken
宮城県桃生郡矢本町蜂谷浦 16
ケニー

Kennedy, Mr. & Mrs. Arthur,
OMF—4-334, Seijo-machi, Seta-
gaya-ku, Tokyo (416-1934)
東京都世田谷区成城町 344-4
ケネデー

Kennedy, Miss Helen, JEM—
645-1, Tsuruma, Fujimi-mura,
Iruma-gun, Saitama-ken
埼玉県入間郡富士見村鶴間 1-645
ケネデー

Kennedy, Mr. & Mrs. Hugh, JIM
—3, Higashi, Hon-machi, Shimo-
gamo, Sakyo-ku, Kyoto
京都市左京区下鴨本町東 3
ケネデー

Keplinger, Miss Carol, IBC-
(UCBWM)—c/o Kobe Jogakuin,
Okadayama, Nishinomiya-shi,
Hyogo-ken (5-1020)
兵庫県西宮市岡田山 神戸女学院
ケプリンガー

Kern, Rev. & Mrs. Edwin C.,
NAB—208-98, Otani-cho, Tsu-
shi, Mie-ken (8-6579)
三重県津市大谷町 208-98
カーン

Kershaw, Miss Grace, ACPC—57,
5-chome, Akasaka-cho, Chikusa-
ku, Nagoya-shi
名古屋市千種区赤坂町 5-57
ケルショー

Kiel, Miss Janet R., IGL—93,
Uyama, Sumoto-shi, Awaji-
shima, Hyogo-ken (1028)
兵庫県淡路島州本市宇山 93
キール

Kilbourne, Rev. & Mrs. Ernest
J., OMS
(Furlough from June '64 for
4 years)

King, Miss Betty, WMC
(Furlough May 1964—May
1965)

King, Rev. & Mrs. George, BBF
996-138, Obanoyama, Shinohara,
Nada-ku, Kobe
神戸市灘区篠原伯母山 138-996
キング

King, Mrs. Peggy, WUMS—221,
Yamate-cho, Naka-ku, Yoko-
hama (64-3993)
Will retire in Sept. 1964
横浜市中区山手町 221
キング

Kinley, Rev. & Mrs. Philip, CG—86, 4-chome, Higashi-cho, Koganei-shi, Tokyo (0423-8-3184)
東京都小金井市東町 4-86
キンレイ

Kirkman, Rev. & Mrs. D. V., (Jan Teruko), IBC (UPC)
(Furlough 1964-5)

Kistler, Rev. & Mrs. Luther D. LCA—370, 2-chome, Shinmachi, Setagaya-ku, Tokyo
東京都世田谷区新町 2-370
キスラー

Kitchen, Rev. & Mrs. Theodore J., (Margaret) IBC (MC)—12, Aoba-cho, Shibuya-ku, Tokyo (401-2006)
東京都渋谷区青葉町 12
キツチン

Kivle, Rev. Mrs. Per, LFCN
(on furlough)

Klahr, Rev. & Mrs. Paul F., AG
(Furlough)

Klassen, Miss Irene, JEM—23-1, Saiwai-cho, Takada-shi, Niigata-ken
新潟県高田市幸町
クラッセン

Klaus, Mr. & Mrs. John H., ACC—K-7, 3, 4-chome, Sengen-cho, Fuchu-shi, Tokyo
東京都府中市浅間町 4-3 K-7
クラウス

Klein, Rev. & Mrs. Norbert, GEAM—8, Shimogamo Maehagi-cho, Sakyo-ku, Kyoto
京都市左京区下鴨前萩町 8
クライン

Kleinjans, Mr. Everett, Ph. D., & Mrs. Edith, IBC (RCA)—I. C. U., 1500, Osawa, Mitaka-shi, Tokyo (Mitaka 3-3131)
東京都三鷹市大沢 1500
国際キリスト教大学
クライニヤンズ

Klemensson, Miss Gudrun, OMSS
(Furlough)

Kluttz, Rev. Robert, IND—Omachi 2-jo, 8-chome, Asahikawa-shi, Hokkaido
北海道旭川市大町 2 条 8 丁目
クルツ

Knabe, Miss Elizabeth, ABFMS—c/o Tokyo Joshi Daigaku, 124, 3-chome, Iogi-machi, Suginami-ku, Tokyo (390-5522)
東京都杉並区井荻町 3-124
東京女子大学 クナベ

Knight, Mr. & Mrs. Allan H. OMF—20, Kita Nukazuka, Hachinohe-shi, Aomori-ken
(Furlough from Nov.)
青森県八戸市北糠塚 20 ナイト

Knight, Mr. & Mrs. Brantley TEAM—15-15, 3-chome, Daizawa, Setagaya-ku, Tokyo
東京都世田谷区代沢 3-15-15
ナイト

Knoble, Mr. & Mrs. John, (Barbara), TEAM—1199-A, Karuizawa-machi, Nagano-ken
長野県軽井沢町 1199-A
ノーブル

Knoll, Miss Carol, FEGC—1010, Takasaka, Higashi Matsuyama-shi, Saitama-ken
埼玉県東松山市高坂 1010
ノール

Knoll, Mr. & Mrs. James, TEAM Nagisa Kaigan, Hojo, Tateyama-shi, Chiba-ken
千葉県館山市北条渚海岸
ノール

Knutsen, Rev. & Mrs. Edvin, NEOM — Onda 42, Ueda, Nakoso-shi, Fukushima-ken
福島県勿来市植田町 42
クナッソン

Knutson, Rev. & Mrs. Alton, ALC—74, 4-chome Kotobuki-cho, Kariya-shi, Aichi-ken (1486)
愛知県苅谷市寿町 4-74
クヌートソン

Knutsen, Miss Inger Johanne, NMS—32, Teraguchi-cho, Nada-ku, Kobe (85-2878)
神戸市灘区寺口町 32
クヌテセン

Kobabe, Mr. & Mrs. Peter, GAM
(Furlough until Aug. 1965)

Koch, Rev. & Mrs. Dennis K., LCA—21, Sumiyoshi-cho, Ryuanji, Ukyo-ku, Kyoto (45-5389)
京都市右京区竜安寺住吉町 21
コッホ

Koepke, Rev. & Mrs. Frank, MSL—6, 2-chome, Kudan, Chiyoda-ku, Tokyo (262-0272)
東京都千代田区九段 2-6
ケプキ

Koikkalainen, Mr. & Mrs. Pentti, FFFM
(Furlough)

Kokkonen, Miss Helvi, FFFM—47, Higashi Hinokuchi-cho, Tanaka, Sakyo-ku, Kyoto
京都市左京区田中東樋ノ口町 47
コッコーネン

Kolbenson, Miss Bertha, OBM—Showa-dori, Murozumi-machi, Hikari-shi, Yamaguchi-ken
山口県光市室積町昭和通
コルベンソン

Kongstein, Rev. & Mrs. Frank, NEOM
(Furlough from June 1964 to July 1965)

Koop, Rev. & Mrs. Abe, JMBM—19, 4-chome, Oishi, Nagamineyama Nada-ku, Kobe (86-4942)
神戸市灘区大石長峰山 4-19
クープ

Koop, Miss Mary, NTM—Tsukijiso, 1330, Shimofujisawa, Musashi-machi, Iruma-gun, Saitama-ken
埼玉県入間郡武蔵町下藤沢 1330
築地荘 クープ

Korver, Mr. & Mrs. Ronald G,. (Ruby) IBC(RCA)—8453, Yaho, Kunitachi-machi, Kitatama-gun, Tokyo (Kunitachi 7-2132)
東京都国立町谷保 8457
コーバー

Krause, Rev. & Mrs. Sam H., MBM—60, Yamasaka-dori 4-chome, Higashi Sumiyoshi-ku, Osaka (692-2325)
大阪市東住吉区山坂通 4-60
クラウス

Krauss, Miss Anne P., JPM—1235, Matsunoki-cho, Suginami-ku, Tokyo (312-1539)
東京都杉並区松ノ木町 1235
クラウス

Kreyling, Rev. & Mrs. Paul, MSL—c/o Tokyo Lutheran Center, 16, 1-chome, Fujimi-cho, Chiyoda-ku, Tokyo
東京都千代田区富士見町 1-16
東京ルーテルセンター内
クレーリング

Krick, Dr. Ed., M. D. & Mrs., SDA—171, 1-chome, Amanuma, Suginami-ku, Tokyo (391-5161)
東京都杉並区天沼 1-171
クリック

Krider, Rev. Walter W., IBC(MC)—101, Imazato-cho, Shiba Shirokane, Minato-ku, Tokyo (473-3294)
東京都港区芝白金今里町 101
クライダー

Kriska, Mr. & Mrs. Brian G. (Sally), IBC (UCBWM)—861, Komaba-machi, Meguro-ku, Setagaya-ku, Tokyo (467-6020)
東京都目黒区駒場町 861
クリスカ

Kristerson, Miss Ruth, CMSJ—1068, 3-chome, Matsubara-cho, Setagaya-ku, Tokyo (321-1411)
東京都世田谷区松原町 3-1068
クリスターソン

Kristiansson, Rev. & Mrs. Gunnar, MCCS—Ajino, Kojima-shi, Okayama-ken (72-2024)
岡山県児島市味野
クリスチャンソン

Kroehler, Mr. & Mrs. William, G. (Laverne Mae), IBC (UCBWM)
(Furlough 1964-1965)

Kroehler, Rev. & Mrs. Armin, (Evelyn), IBC(UCBWM)—1 of 3651, Monju Higashi-ko, Aizu Takada-machi, Fukushima-ken (AIZU TAKADA 222 KO)
福島県大沼郡会津高田町ひがしこもんじゆ 1-3671
クレーラー

Kroeker, Miss Anne, IND—503, Ichinosawa-machi, Utsunomiya-shi, Tochigi-ken (2-8141)
栃木県宇都宮市一の沢町 508
クローカー

Krummel, Rev. & Mrs. John, (Fusako) IBC(MC)—116, 6-chome, Aoyama Minami-cho, Minato-ku, Tokyo (401-2201)
東京都港区青山南町 6-116
クルンメル

Kruse, Mr. & Mrs. David R., IND
(Furlough)

Kuba, Rev. & Mrs. David A., WGM—c/o T. Tsutada, 57, Tokiwa 10-chome, Urawa-shi, Saitama-ken
埼玉県浦和市常盤 10 丁目 57
つただ方 クバ

Kuecklich, Miss Gertrud, IBC (EUB)—1364, Raiha, Kazo-shi, Saitama-ken (Kazo 341)
埼玉県加須市礼羽村 1364
キュックリッヒ

Knutson, Mrs. Helen, SDA—164-2, Onden 3-chome, Shibuya-ku, Tokyo (401-1171)
東京都渋谷区隠田 3-164-2
クヌットソン

Kuhlman, Rev. & Mrs. Frank, (Martha) IBC (MC)—8, 4-chome, Kita Nagasa-dori, Ikuta-ku, Kobe (3-5840)
神戸市生田区北長狭通 4-8
クールマン

Kunz, Mr. & Mrs. Arthur, LM—Saiwai-cho, Ishioka-shi, Ibaragi-ken
茨城県石岡市幸町
クンズ

Kurtz, Miss Margaret, WVMS—221, Yamate, Naka-ku, Yokohama (64-3993)
横浜市中区山手町 221
クルツ

Kusunoki, Miss Yasuko, IBC (UCBWM)—c/o Seiwa Woman's College, House #1, Okadayama, Nishinomiya-shi, Hyogo-ken (5-0709)
兵庫県 西宮市 岡田山 聖和女子大 1 号館
クスノキ

Kuyten, Rev. & Mrs. Rudolph, (Trina), IBC (RCA)
(Furlough from 1964 to 1965)

L

Labertew, Miss Dorothy A., COG—66, Shimonamiki, Kawasaki-shi, Kanagawa-ken
神奈川県川崎市下並木 66
ラバソウ

La Fleur, Rev. William, CRJM—13-6, Kudan 4-chome, Chiyoda-ku, Tokyo (261-6763)
東京都千代田区九段 4 丁目 13-6
ラフルー

LaFoe, Miss Freda M., CG—93, 3-chome, Okusawa-machi, Tamagawa, Setagaya-ku, Tokyo (701–6508)
東京都 世田谷区 玉川 奥沢町 3 丁目 93
ラホー

Laitinen, Miss Marrta, LEAF—232, Shiraita-machi, Matsumoto-shi, Nagano-ken (3–2213)
長野県松本市白板町 232
ライティネン

Lam, Mr. & Mrs. Phillip, FEGC—111, Hakuraku, Kanagawa-ku, Yokohama (49–9017)
横浜市神奈川区白楽 111
ラム

Laman, Rev. & Mrs. Gordon, (Evon) IBC (RCA)
(Furlough 1964–'65)

Lamb, Miss June, PCUS
(Furlough until Sept 1965)

Lammers, Rev. & Mrs. Richard, (Martha), IBC (UCBWM)—120, Hokko-cho, Kitami-shi, Hokkaido (5233)
北海道北見市北光町 120
ラマーズ

Lancaster, Rev, & Mrs. Lewis H., PCUS—14, Tokushima Hon-cho, 3-chome, Tokushima-shi (2–6346)
徳島市徳島本町 3 丁目 14
ランカスター

Lancaster, Rev. & Mrs. William, BMMJ—(Furlough)

Landis, Miss Janell Jean, IBC (UCBWM) — 33, Uwa-cho, Komegafukuro, Sendai-shi, Miyagi-ken (23–3834)
宮城県仙台市米ヶ袋上町 33
ランディス

Landes, Mr. & Mrs. James, (Haru) IBC (UCBWM)—c/o Aoyama Gakuin, 22, Midoriga-oka-machi, Shibuya-ku, Tokyo (402–8113)
東京都渋谷区緑岡町 22
青山学院内 ランデス

Lane, Miss Dorothea, SB—6–38, Minami-cho, Itabashi-ku, Tokyo (955–5860)
東京都板橋区南町 38–6 レイン

Lang, Rev. & Mrs. Ernst, (Dorthea) IBC (EUB)—405, Kikuna-machi, Kohoku-ku, Yokohama (49–9726)
横浜市港北区菊名町 405 ラング

Langager, Rev. & Mrs. Davis, LB—10, Ishiwaki Tajiri, Honjo-shi, Akita-ken (Honjo 5749)
秋田県本荘市石脇田尻 10
ランガジャー

Langland, Miss Violet, IBC (UCC)—5 of 198, Shoraiso, Nishino-miya-shi, Hyogo-ken
兵庫県西宮市松籟荘 198 の 5
ラングランド

Lanier, Mr. & Mrs. Leland (Joanne) ABWE—6, Azuma-cho, Honjo-machi, Higashinada-ku, Kobe
(C.P.O. Box 1226 Kobe)
神戸市灘区本庄町東町 6
神戸郵便局私書箱 1266
レニア

Lant, Miss Mary Jo, TEAM—1433, 2-chome, Setagaya, Setagaya-ku, Tokyo (414-3166)
東京都世田谷区世田谷 2丁目1433
ラント

Larsen, Rev. & Mrs. Morris C., LB
(Furlough)

Larson, Mr. David., S.M.D. & Mrs. Margaret, IBC (UCBWM)—Kobe Jogakuin, Okadayama, Nishinomiya-shi, Hyogo-ken
(5-1020)
兵庫県西宮市岡田山 神戸女学院
ラーソン

Larson, Rev. & Mrs. James, PCM—48, Hiragata-machi, Kanagawa-ku, Yokohama
横浜市金沢区平潟町48
ラーソン

Larson, Rev. & Mrs. Lyle, ALC—1807, Hanegi-cho, Setagaya-ku, Tokyo
東京都世田谷区羽根木町 1807
ラーソン

Larson, Miss Ruth, IND—290, Nishi-ku, Kunitachi-machi, Kitatama-gun, Tokyo
東京都北多摩郡国立町西区 290
ラーソン

Laug, Rev. & Mrs. George, TEAM—11, Nakamaru-cho, Itabashi-ku, Tokyo (957-4011)
(Retire Summer 1964)
東京都板橋区中丸町 11
ラーグ

Laughlin, Mrs. Zenith, IND—699, Kuhonji, Oe-machi, Kumamoto-shi
熊本市大江町久品寺 699
ローリン

Lautz, Mr. & Mrs. W. F., TEAM—922-4, Shimotakaido, Sugi-nami-ku, Tokyo
東京都杉並区下高井戸 4-922
ローツ

Lautzenheiser, Miss Wanda, FEGC—(Return from Furlough Sept. '64)
1101, Morooka, Ome-shi, Tokyo (OME 2496)
東京都青梅市師岡 1101
ローツェンハイザー

Lawrence, Mr. Charles, IND—c/o Imaseki, 17, Honan-cho, Sugi-namiku, Tokyo
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ローレンス

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聖書館 802 号室 ローソン

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神戸市生田区山本通 2 丁目 21
リー

Ledden, Rev. & Mrs. George Jr., BPM—1582, Taragi-machi, Kuma-gun, Kumamoto-ken
熊本県球磨郡多良木町 1582
レドン

Lee, Mr. & Mrs. Ivan, (Daphne) ABWE—Mission Home, 814, Shimoishiki-cho, Kagoshima-shi
鹿児島市下伊敷町 814
ミッションハウス内 リー

Lee, Mr. & Mrs. Keith, WUMS—221, Yamate-cho, Naka-ku, Yokohama (64-3993)
横浜市中区山手町 211
リー

Lee, Rev. & Mrs. Keith, MSL—4, Toryo-cho, Kitami-shi, Hokkaido (Kitami 4887)
北海道北見市東稜町 4
リー

Lee, Rev. & Mrs. Robert, (Nancy) JMM—(Furlough)

Lehman, Mr. & Mrs. Gene S., PEC—Rikkyo Daigaku, Ikebukuro 3-chome, Toshima-ku, Tokyo (983-0111/2260)
東京都豊島区池袋 3 丁目
立教大学 レーマン

Leighey, Mrs. Robert A., PEC—c/o Aoyagi, Imadegawa-sagaru, Karasuma-dori, Kamikyo-ku, Kyoto (44-9655)
京都市 上京区 烏丸通り 今出川下ル 青柳方
レイヒー

Leiyn, Miss Jennie, NTM—19, Shinmei-cho, Nanao-shi, Ishikawa-ken
石川県七尾市神明町 19
レイン

Lemmon, Miss Vivian, CnC—80, Shimoyashiki, Tanabe-shi, Wakayama-ken
和歌山県田辺市下屋敷町 80
レモン

Leonard, Rev. & Mrs. Clifford, NTM—c/o Seisho Kyokai, Wajima-shi, Ishikawa-ken
石川県輪島市河井町 18
聖書協会内
レオナード

Lester, Miss Elizabeth M., IBC (UCBWM)—c/o Kobe Jogakuin, Okadayama, Nishinomiya-shi, Hyogo-ken (5-1020)
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神戸女学院内
レスター

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レト=ラーセン

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聖ペテロ教会気付 ルイス

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ライキンズ

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Lind, Mr. & Mrs. Ingemar, SFM (Furlough)

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リンド

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リンデン

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リンデン

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リングル

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Little, Mr. & Mrs. Lea N., OMF (Furlough from July 1964)

Littman, Mr. & Mrs. George M., IND—Far East Broad Casting Co., Naha, Okinawa (9-78208)
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リットマン

Livingston, Rev. & Mrs. Jerry, LCA
(Furlough until Sept. 1965)

Livingston, Rev. & Mrs. Theodore W., ABFMS—(Furlough)

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ロジャクジェル

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(Furlough until 1965)

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(Furlough until 1966)

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岐阜市九重町 1-6
ラウダーミルク

Louis, Miss Suzanne, SAJM—Chigusa, Kanai-machi, Sado-gun, Niigata-ken (2777)
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ルイス

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ローワー

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ローマン

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ラドウィグ

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リーダース

Luke, Rev. & Mrs. Percy T., JEB (Furlough)

Lund, Rev. & Mrs. Norman, LCA (Furlough until Sept. 1965)

Luttio, Rev. & Mrs. Philip, ALC (Furlough until Summer 1965)

Lynn, Miss Orlena, RPM (Furlough fall 1964)

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茨城県日立市会瀬町 287
ライオン

M

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神奈川県小田原市緑町 4-580-1
マクドナルド

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マクドナルド

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マクドゥーガル

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北海道小樽市潮見台町 15
マックラオド

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鹿児島市稲荷町 23
マクマーフイ

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山梨県甲府市宮前町 4 の 15
マクファーソン

Magee, Rev. & Mrs. George (Joyce), IBC(RCA)—37, Yamate-cho, Naka-ku, Yokohama (64-1183)
横浜市中区山手町 37 マギー

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マグルーダー

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メキネン

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マーム

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マームバル

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マーニア

Mann, Mr. & Mrs. Helmut, LM (Furlough)

Marcks, Miss Margaret M., JEB—797-2, Oaza Shido, Shido-machi, Okawa-gun, Kagawa-ken
香川県大川郡志度町大字志度 797-2 マークス

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マースデン

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横浜市中区山手町 221 マーシ

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マーシュ

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京都市左京区北白川上池田町 21–20 マーシヤル

Martin, Rev. & Mrs. David, TEAM—6–15, Gakuen-Higashi-machi, Kodaira-shi, Tokyo
東京都小平市学園東町 6–15 マーティン

Martin, Rev. & Mrs. E. H., CBCM—3147, Irumagawa, Sayama-shi, Saitama-ken
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Martin, Miss Grace, JMM—c/o Hokkaido International School, Nishi 2-jo, 8-chome, Tsukisappu, Sapporo-shi, Hokkaido (86–1933)
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Martindale, Mr. & Mrs. George (Helen), CBFMS—(Furlough)

Masaki, Rev. & Mrs. Tomoki, SB—2–35, Kami Midori-cho, Shichiku, Kita-ku, Kyoto (45–1792)
京都市北区紫竹上緑町 35–2 マサキ

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滋賀県近江八幡市新町 1 丁目 メーソン

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北海道 虻田郡 倶知安町 北 3 条西 4 丁目 マトムラー

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(Furlough until Sept. 1965)

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マクセイ

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Mayforth, Rev. & Mrs. C. Richard, NAB—63, Uchide Hama-cho, Ashiya-shi, Hyogo-ken
兵庫県芦屋市打出浜町 63
メイフオース

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東京都北多摩郡久留米町下里 253
メーヨー

McAlister, Mr. & Mrs. James, IND—22, Ishibuchi, Koriyama-shi, Fukushima-ken
福島県郡山市石淵 22
マカリスター

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頌栄短期大学内
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マカルピン

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マカルピン

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兵庫県西宮市岡田山
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マッケイン

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マックエアブル

McCall, Rev. & Mrs. Donnell, PCUS
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マッカートニー

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マクドナルド

McGarvey, Rev. & Mrs. A. Paul, CMA
(Furlough from Aug. 1964)

McGrath, Miss Violet, JEB
(Furlough)

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マクリーン

McLeroy, Rev. & Mrs. Robin, FEGC
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(Furlough 1963-1965)

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マックナウトン

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(Furlough until Sept. 1965)

McPhail, Mr. & Mrs. John NTM—3, Maeda, Hanno-shi, Saitama-ken
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マクヴェティ

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マクファ

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マクウィリアムズ

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(Furlough until June 1965)

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メローン

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メルトン

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茨城クリスチャンカレッヂ
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神奈川県川崎市中之島 1933
メンツェル

Mercer, Rev. & Mrs. Dewey E., SB—252, Miyawaki-cho, Takamatsu-shi, Kagawa-ken (3-5926)
香川県高松市宮脇町 252
マーサー

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メリット

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メッセンジャー

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マイヤー

Meyer, Miss Hildegard, NTM—96, Okawa-machi, Hakui-shi, Ishikawa-ken
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マイヤー

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マイヤー

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ミッシエル

Midgley, Rev. & Mrs. Robert C., JCG—3412, Shimokawai-machi, Hodogaya-ku, Yokohama (Kawai 204)
(leaving Japan in June with no plans to return)
横浜市保土ケ谷区下川井町 3412
ミジリー

Miero, Miss Martta, LEAF—4-2, 1-chome, Tsuka-machi, Okaya-shi, Nagano-ken (2726)
長野県岡谷市つか町
ミエロ

Mihara, Mr. & Mrs. Victor, IND—575, Kitahata, Motoyama-cho, Higashi Nada-ku, Kobe
神戸市東灘区本山町北畑 575
ミハラ

Miho, Miss Fumiye, RSF—14, 1-chome, Mitadai-machi, Shiba, Minato-ku, Tokyo (451-0804)
東京都港区芝三田台町 1-14
ミホ

Miles, Miss Bess, IBC (MC)—c/o Seibi Gakuen, 124, Maita-machi, Minami-ku, Yokohama (School 73-2861) (House 73-2864)
横浜市南区蒔田町 124 成美学園
マイルス

Millen, Mr. & Mrs. Herbert, IND—27, Ohama-machi, Oomuta-shi, Fukuoka-ken
福岡県大牟田市小浜町 27
ミレン

Miller, Miss Erma L., MM —Honbaba-dori, Funa-machi, Oogaki-shi, Gifu-ken
岐阜県大垣市船橋本馬場通
ミラー

Miller, Miss Florence, NAB—59, Sompachi-cho, Ikeda-shi, Osaka (6-7131)
大阪府池田市尊鉢町 59
ミラー

Miller, Miss Floryne, SB—c/o Seinan Jogakuin, Itazu, Kokura-ku, Kita-Kyushu-shi, Fukuoka-ken (56-1977)
福岡県北九州市小倉区到津
西南女学院 ミラー

Miller, Miss Jessie M., MSCC—2 24, Sugiyama-cho, Gifu-shi (3-5384)
岐阜市杉山町 24-2 ミラー

Miller, Miss Marilyn, JEM (Furlough until Aug. 1965)

Miller, Miss Marjorie, LCA—Harajuku Apartments #708, 178, 3-chome, Onden, Shibuya-ku, Tokyo (408-7171)
東京都渋谷区隠田 3-178
原宿アパート 708 号
ミラー

Miller, Mr. & Mrs. Marvin, JMM —c/o Kushiro Mennonite Church, 13, Tsurugadai, Kushiro-shi, Hokkaido
北海道釧路市鶴ケ台 13
ミラー

Milligan, Miss Rita, OMF—20, Aza Taga-cho, Mikasa-shi, Hokkaido
北海道三笠市字多賀町 20
ミリガン

Millikan, Mrs. Eva B., JFM—1714, Koganei-shi, Kitatama-gun, Tokyo (8-2671)
東京都北多摩郡小金井市 17
ミィルカン

Milner, Miss Mary, OMF (Furlough from April, 1964)

Mings, Mr. & Mrs. Donnie (Charlotte), CnC—1146, Nakaburi 3-chome, Hirakata-shi, Osaka
大阪府枚方市中振 3-1146
ミングス

Mings, Mr. & Mrs. Lonnie (Coral) CnC—6-10, 7-chome, Korigaoka, Hirakata-shi, Osaka
大阪府枚方市香里ケ丘 7-6-10
ミングス

Mings, Mr. & Mrs. Ray (Mattie), CnC—1146, Nakaburi 3-chome, Hirakata-shi, Osaka
大阪府枚方市中振 3-1146
ミングス

Mitchell, Mr. & Mrs. Alan K., OMF—97, Chiyogatai-cho, Hakodate-shi, Hokkaido
北海道函館市千代ケ岱町 97
ミッチェル

Mitchell, Miss Anna Marie, ALC —183, Otowa-cho, Shizuoka-shi (52–9079)
静岡市音羽町 183
ミッチェル

Mitchell, Miss Betty, FEGC—111, Hakuraku, Kanagawa-ku, Yokohama
横浜市神奈川区白楽 111
ミッチェル

Mitchell, Mr. & Mrs. Guy S., PCUS—4–953, Kami Yoshida-machi, Zentsuji-shi, Kagawa-ken (425)
香川県善通寺市上吉町 953–4
ミッチェル

Mitchell, Mr. & Mrs. Thomas, TEAM
(Furlough until fall, 1965)

Mobley, Rev. & Mrs. Marion A., SB—80, 1-chome, Amida-cho, Hodono, Akita-shi (2–2324)
秋田市保戸野阿弥陀町 1–80
マブレイ

Mochizuki, Rev. & Mrs. Minoru (June), IBC(UPC)—59, 1-chome, Taura, Yokosuka-shi, Kanagawa-ken (Taura 4588)
神奈川県横須賀市田浦 1–59
モチヅキ

Moe, Rev. & Mrs. Arthur, FEGC (Furlough from June '64–'65)

Moerman, Rev. & Mrs. Cornelis, (Geziena), IBC(UCC)—27, 4-chome, Nagamineyama, Oishi, Nada-ku, Kobe (86–3942)
神戸市灘区大石長峰山 4–27
モールマン

Mofford, Mr. Thomas, IND—c/o Rikkyo High School, Nobidome, Niiza-machi, Kita Adachi-gun, Saitama-ken
(Furlough)
埼玉県北足立郡新座町野火止立教高等学校
モフォード

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東京都東村山市回田 1648
モンティー

Montgomery, Mr. George, ASC —c/o R. E. Brown, Christ's Children's Home, Nagase, Saeki-shi, Oita-ken
大分県佐伯市長瀬
モントゴメリー

Mooney, Dr. & Mrs. Robert N., PCUS—41, Kumachi-cho 1-chome, Fukiai-ku, Kobe
神戸市葺合区熊内町 1–41
ムーニ

Moore, Rev. & Mrs. Boude (Anna), (RCA) (Retired) —5, Kamiyama, Nojiri-ko, Shinano-machi, Kamiminochi-gun, Nagano-ken
長野県上水郡信濃町野尻神山 5
モーア

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神戸市葺合区熊内町 1-41
モーア

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京都市北区衣笠西尊上院町 4
モーア

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長崎市東山手町 16 活水短大
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高知市福井町 313-16
モーア

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大阪市淀川区淡路本町 1-57
モーア

Moore, Rev. & Mrs. Lardner W., PCUS—65, Saiwai-cho, Takamatsu-shi (3-3791)
香川県高松市幸町 65
モーア

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東京都渋谷区上原町 2-19-2
モアヘッド

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モアハウス

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モーアトン

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福島県郡山市七ツ池 56
モーリー

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大阪府高槻市西五百住 174-2
モーガン

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静岡県富士市加島町 17 モルク

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神神市灘区大石長峰山 4-16
モリル

Morris, Mr. & Mrs. Donald, OMF—531, Hon-cho, Nanae-machi, Kameda-gun, Hokkaido
北海道亀田郡七飯町本町 531
モリス

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青森県弘前市中瓦ヶ町 9
弘前学院 モリス

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福島県双葉郡富岡町
モリス

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東京都杉並区和田本町 1039
モリス

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愛知県豊橋市旭町 64
モリス

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新潟市水道町 2-814 モス

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京都市北区紫竹下緑町 80
モトヤマ

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ミュラー

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東京都世田谷区代沢 3-15-15
ミュラー

Mullan, Mr. & Mrs. Leonard, IND (Furlough)

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山形県米沢市門東町上の町 667
ムーリンズ

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千葉県君津郡富津町 1436
のぞみのもん学園
ムンディンガー

Munsey, Miss F., FEAM—Ikoma-gun, Nara-ken (0437-3821)
奈良県生駒郡
ムンゼイ

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東京都八王子市南新町 13
ムラタ

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宮崎県矢本町蜂谷浦 16
マーチ

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ミドランド

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東京都新宿区若宮町 24
ナカムラ

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滋賀県近江八幡市
ナミカワ

Nations, Rev. Archie Lee, Th. D. & Mrs., SB—423, Hoshiguma, Fukuoka-shi (82-6543)
福岡市干隈 423
ネイシ ョンズ

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北海道歌志内歌神市街開北
ネイラー

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東京都文京区春日町 3 丁目 4
ネルソン

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東京都世田谷区松原町 3丁目1068
ネルソン

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東京都渋谷区隠田 3 丁目 164-2
ネルソン

Nelson, Rev. & Mrs. Richard, ALC—(Furlough until Summer 1965)

Nethercut, Miss Carol, IBC (UCBWM)—c/o Kobe Jogakuin Okadayama, Nishinomiya-shi, Hyogo-ken (5-1020)
兵庫県西宮市岡田山
神戸女学院内 ネザーカット

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(Furlough until Summer 1965)

Nettle, Miss Mary Ellen, IBC (UCC)—Interboard-House, 2, Higashi Toriizaka-machi, Azabu, Tokyo (481-3325)
東京都港区麻布東鳥居坂 2
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ネトル

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神奈川県逗子市逗子 1183
ノイフェルト

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東京都武蔵野市境南 1 丁目 109
ネーヴィー

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ヌエル

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ニコルズ

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東京女子大 ニコルソン

Nicholson, Mr. & Mrs. Samuel, RSF — Shimotsuma Meeting House, Junya, Shimotsuma-shi, Ibaragi-ken
茨城県下妻市陣屋
ニコルソン

Nielsen, Mr. & Mrs. Charles, TEAM
(Furlough until Summer 1965)

Nielsen, Mr. & Mrs. Paul (Marcia) CnC—94-21, Ichinembo-kami, Aza Odawara, Harano-machi, Sendai-shi, Miyagi-ken
宮城県 仙台市 原町 字小田原一念坊上 21-94 ニールセン

Niemeyer, Mr. & Mrs. John, ABFMS—73, Kanoedai, Minami-ku, Yokohama (3-1338)
横浜市南区庚台 73
ニーマイヤー

Niemi, Miss Tyyne, LEAF—4-37, 3-chome, Denenchofu, Ota-ku, Tokyo (721-6454)
東京都大田区田園調布 3丁目37-4
ニーミ

Nimura, Miss Blanche, ASC—c/o Christ's Children Home, Nagase, Saeki-shi, Oita-ken
大分県佐伯市長瀬
クリスチャンチルドレンホーム
ニムラ

Ninomiya, Miss Toshiko, IND—111, Nakamae-hara, Musashi-cho, Iruma-gun, Saitama-ken
埼玉県入間郡武蔵町中前原 111
ニノミヤ

Noell, Mr. & Mrs. Frank, (Betty), CBFMS—90, Koganehara, Furukawa-shi, Miyagi-ken (1177)
宮城県古川市小金原 90
ノエル

Nordbo, Rev. & Mrs. Anund, NMS—15, 3-chome, Tetsukayama Nishi, Sumiyoshi-ku, Osaka (671-6320)
大阪市住吉区帝塚山西 3 丁目 15
ノルボ

Norden, Rev. & Mrs. Russell L. (Eleanor), IBC (RCA)
(Furlough 1964-65)

Nordlie-Nakazawa, Mrs. Edel, FCM—1, Tamagawa-cho, Fushiki-machi, Takaoka-shi, Toyama-ken
富山県高岡市伏木町玉川町 1
ノードリー・ナカザワ

Nordstrom, Miss Elaine, BGC—24, Shinohara Kita-cho, 3-chome, Nada-ku, Kobe (86-5224)
神戸市灘区篠原北町 3 丁目 24
ノーズストロム

Nordtvedt, Rev. & Mrs. Thomas, LB—(Furlough)

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ノーマン

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宮城県桃生郡矢本県字蜂谷浦 16
ノーマン

Northup, Rev. Robert, Ph. D. & Mrs. Shio, IBC (UPC)—61, Kozenji-dori, Sendai-shi, Miyagi-ken (23-3256)
宮城県仙台市光禅寺通 61
ノーサップ

Norton, Mr. & Mrs. James, TEAM—1197, Karuizawa-machi, Nagano-ken
長野県軽井沢町 1197 ノートン

Norton, Rev. & Mrs. Richard, (Mary), IBC (UPC) — 1728, Nozuta-machi, Machida-shi, Tokyo (Machida 8675)
東京都町田市野津田町 1728
ノートン

Notehelfer, Rev. & Mrs. J. K. TEAM—52, Todoroki-machi, Tamagawa, Setagaya-ku, Tokyo
東京都世田谷区玉川等々力町 1丁目 52 ノーテルファー

Nuding, Rev. & Mrs. Norman, LCA—25, Ichiban-cho, Koji-machi, Chiyoda-ku, Tokyo (261-8832)
東京都千代田区麹町一番町 25
ヌーディング

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東京都小金井市貫井北町 5 丁目 671 ヌキダ

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神戸市灘区篠原本町 2 丁目 31
ニセリウス

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Oden, Miss Lovelace C., OMF —5-chome, 7-jo, Misono, Sapporo-shi, Hokkaido
北海道札幌市御園 7 条 5 丁目

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オーラー

Oestreich, Mr. & Mrs. George W., IND—(Furlough Sept. 64-Sept. 65)
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エストライフ

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茨城県水海道市山田町八間西 1518 オーツェル

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オグレスビー

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オリバー

Olofsson, Miss Birgit, SFM (On Furlough)

Olofsson, Miss Eva, SFM
(Furlough)

Olsen, Mr. & Mrs. Orville, LB—Narayama, Motoshinmachi, Akita-shi (2-4949)
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オルソン

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オルソン

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青森県弘前市覚仙町 4
オルソン

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広島県加茂郡西条町大字助実
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オルソン

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オース

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埼玉県浦和市常盤町 5–110
オーエン

Oxley, Rev. & Mrs. H. Dale, BPM 1033, Shiromoto-machi, Hito-yoshi-shi, Kumamoto-ken
熊本県人吉市城本町 1033
オックスレー

Oystryk, Major & Mrs. George (Gertrude) SA—1039, Wada Hon-machi, Suginami-ku, Tokyo (381–9839)
東京都杉並区和田本町 1039
オイストリック

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Palmer, Miss Elizabeth, ACF—33, Daizenbara, Tomioka-machi, Futaba-gun, Fukushima-ken
福島県双葉郡富岡町大膳原 33
パルマー

Palmer, Mr. & Mrs. Roy, NLL—1736, Katayama, Niiza-machi, Kita-Adachi-gun, Saitama-ken (Tanashi 7–1625)
埼玉県北足立郡新座町片山 1735
パルマー

Palmore, Rev. & Mrs. Peyton L., III (Mary Lou), IBC (MC)—7, 10-chome, Daiko-cho, Higashi-ku, Nagoya (73–7385)
名古屋市東区大幸町 10–7
パルモア

Palmore, Rev. & Mrs. P. Lee, (Jean) IBC (MC)—1, 1-chome, Hanayama-cho, Nagata-ku, Kobe (6–3056)
神戸市長田区花山町 1 丁目 1
パルモア

Pape, Rev. & Mrs. Wm. H., TEAM—15-15, 3-chome, Daisawa, Setagaya-ku, Tokyo
東京都世田谷区代沢 3 丁目 15–15
パーペ

Parkee, Mr. Leslie R., CLC—3509, Kita Oizumi-machi, Nerima-ku, Tokyo (291–1775)
東京都練馬区北大泉町 3509
パーキュー

Parker, Rev. & Mrs. Calvin, SB—7-18, Kamiyama-cho, Shibuya-ku, Tokyo (467–8930)
東京都渋谷区神山町 18–7
パーカー

Parker, Mr. & Mrs. Joe, JEM (Furlough until August 1965)

Parks, Rev. & Mrs. H. W., UPCM (Furlough)

Parr, Miss D. A., IND—86, Azuma-cho, Sakai-machi, Sawa-gun, Gunma-ken
群馬県佐波郡堺町東町 86
パー

Parrot, Mr. & Mrs. George (Ruth), IBC (MC)—2, Wakagi-cho, Shibuya-ku, Tokyo (408-9203)
東京都渋谷区若木町 2
パロット

Parsons, Rev. & Mrs. Elmer (Marjorie) JFM (Furlough)

Parsons, Miss Maud, IBC (MC)—9 Nakakawarage-cho, Hirosaki-shi, Aomori-ken (2-3613)
青森県弘前市中瓦ケ町 9
パーソンス

Parsons, Rev. & Mrs. Norman, (Alice), IBC (MC)—80, Ushio Shinmachi, Kochi-shi (2-5549)
高知市潮新町 80 パーソンス

Patkau, Miss Esther, GCMM—39, 1-chome, Matsubashi-cho, Miyazaki-shi (2-4574)
宮崎市松橋町 1-39 パトカ

Patschke, Rev. & Mrs. Arbie, MSL—Higashi 7-jo, Minami 1-chome, Bibai-shi, Hokkaido (Bibai 3530)
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パターソン

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パーソン

Pease, Miss Harriet, CBFMS—30, Ochiai, Kurume-machi, Kitatama-gun, Tokyo
東京都北多摩郡久留米町落合 30
ピーズ

Pease, Mr. & Mrs. Richard, CMA—57, 4-chome, Shinohara-Kitamachi, Nada-ku, Kobe
神戸市灘区篠原北町 4 丁目 57
ピーズ

Pedersen, Rev. & Mrs. Eric, ALC—3530, Fujimidai, Chikusa-ku, Nagoya (75-5495)
名古屋市千種区富士見台 3530
ピーダーセン

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東京都世田谷区羽根木町 1807
ピーダーセン

Pedersen, Miss Ruth E., FCM—5, 4-chome, Funadera-dori, Nada ku, Kobe
神戸市灘区船寺通 4 丁目 5
ピーダーセン

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ピーダーセン

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パーキンズ

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大阪府池田市尊鉢町 59
ピーターズ

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極東サービスメンズホーム内
ピーターセン

Petersen, Rev. & Mrs. Lyle, TEAM—1581, Katayama, Niiza-machi, Saitama-ken
埼玉県新座町片山 1581
ピーターセン

Peterson, Rev. & Mrs. Leonard, CMSJ—2134, Kaizawa-machi, Takasaki-shi, Gunma-ken (3-3531)
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ピーターソン

Peterson, Rev. & Mrs. Lyle W., PCUS—87, Takajo-machi, Kochi shi (2-2937)
高知市鷹匠町 87 ピーターソン

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岡山市門田文化町 913
ピーターソン

Pettersson, Miss Anna, OMSS—Higashi Tanagawa, Misaki-cho, Sennan-gun, Osaka
大阪府泉南郡岬町東多奈川
ピーターソン

Pfaff, Miss Anna M., FKK—152-1, Bessho-cho, Kishiwada-shi, Osaka (Kishiwada 2-1961)
大阪府岸和田市別所町 1-152
パフ

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岐阜県揖斐郡揖斐川町七軒町
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Phibbs, Rev. Don, NTM (Furlough)

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フィリップス

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神奈川県大和市下鶴間中央林間サガミハイツ 8 号館
フィリップス

Pickel, Rev. & Mrs. D. L., AGM—Sakate Shodoshima, Kagawa-ken
香川県小豆島坂手 ピックル

Pickering, Rev. & Mrs. F. L., JRB—380, Nakagawa, Takaoka-shi, Toyama-ken
富山県高岡市中川 380
ピッカリング

Pickett, Rev. & Mrs. Clyde, AGM—Dogukoji, Takanabe-cho, Koyu-gun, Miyazaki-ken
宮崎県児湯郡高鍋町道具小路
ピケット

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東京都目黒区八雲町 2 丁目 9-9
ピーチ

Piirainen, Miss Kaisu, LEAF—Nishi 12-chome, Minami 12-jo, Sapporo-shi, Hokkaido (2-0085)
北海道札幌市南 12 条西 12 丁目
ピーレネーン

Placzek, Rev. & Mrs. Frank, FEGC—(Furlough June 1964-June 1965)

Plenio, Mr. Helmut, GAM—Hinode-machi, Kuroda, Kisogawa-cho, Aichi-ken
愛知県木曽川町黒田日の出町
プレニオ

Poetter, Rev. Richard, WELS—4022, Ishikawa-cho, Mito-shi, Ibaragi-ken (2–6204)
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ペーター

Pölkki, Mr. & Mrs. Eero, FFFM (Furlough)

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ポールニッツ

Pontius, Rev. & Mrs. George, NLL—3-597, Karuizawa-machi, Nagano-ken
長野県軽井沢町 597-3
ポンティウス

Pope, Miss Jo Ann—811, Asahi-cho, Sakurai-shi, Nara-ken
奈良県桜井市朝日町 811
ポープ

Porteous, Mr. Henry J., CLC—Nishi 1-chome, Minami 1-jo, Sapporo-shi, Hokkaido (6–9551)
北海道札幌市南 1 条西 1 丁目
ポーテオゥス

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東京都渋谷区松濤町 1 丁目 10–2
ポスト

Powders, Rev. & Mrs. James, BBF — 149, Shimo Yakiri, Matsudo-shi, Chiba-ken (0739–2345)
千葉県松戸市矢切
パウダーズ

Powell, Miss Catherine, WUMS—221, Yamate-cho, Naka-ku, Yokohama (64–3993)
横浜市中区山手町 221
パウエル

Powell, Miss L. M., MSCC—New Life Sanitarium, Obuse-machi, Kami Takai-gun, Nagano-ken (Obuse 33)
長野県上高井郡小布施町
新生療養所内 パウエル

Powers, Mr. & Mrs. Floyd (Musa), AAM—13-1202, Okayama, Shijonawate-machi, Kitakawachi-gun, Osaka
大阪府北河内郡四条畷町岡山 1202–13 パワーズ

Powles, Rev. & Mrs. Cyril, MSCC—c/o Seikokai Shingakuin, 8, 2-chome, Tamagawa, Naka-machi, Setagaya-ku, Tokyo (701–0756)
東京都世田谷区玉川中町 2–8
パウルス

Pratt, Mr. & Mrs. Paul (Kathleen), CnC—27, Sakurayama-machi, Nakano-ku, Tokyo (361-0533)
東京都中野区桜山町 27
プラト

Presson, Mr. & Mrs. C. (Adrian). IND—862, Kyodo-cho, Setagaya-ku, Tokyo (429-3389)
東京都世田谷区経堂町 862
プレッソン

Price, Rev. & Mrs. Harold Lee, SB—2325, 5-chome, Kami-meguro, Meguro-ku, Tokyo (712-0087)
東京都目黒区上目黒 5-2325
プライス

Price, Miss Jewel, UMI
(Furlough)

Price, Miss Winifred, FEGC—1242, Yorii-machi, Osato-gun, Saitama-ken
埼玉県大里郡寄居町 1242
プライス

Prins, Mr. & Mrs. Harry, EFCM—17, 7-chome, Shinmachi, Higashiyamamoto, Yao-shi, Osaka
大阪府八尾市東山本新町 7-17
プリンス

Pruitt, Mr. & Mrs. Dudley (Grace), AFSC—(Furlough)

Pye, Mr. & Mrs. E. Michael, CMS—Rikkyo High School, Nobidome, Shinza-machi, Kita-adachi-gun, Saitama-ken (Shiki 425/6)
埼玉県北足立郡新座町野火止立教高校内
パイ

Q

Quarnstrom, Miss Harriett, CMSJ—1068, 3-chome, Matsubara-machi, Setagaya-ku, Tokyo (321-1411)
東京都世田谷区松原町 3-1068
カーンストン

Quigley, Rev. & Mrs. Darrel M., MSL—24, Midori-cho, Takikawa-shi, Hokkaido
北海道滝川市緑町 24
クウィグリー

R

Raby, Miss Judy, IND
(Furlough)

Rahn, Rev. & Mrs. R. W. (Janet), IBC (MC)
(Furlough 1964-1965)

Ramseyer, Rev. & Mrs. Robert L., GCMM—504-1, Kirishima-cho, Miyazaki-shi (2-6406)
宮崎市霧島町 1-504
ラムセイヤー

Randall, Miss Mary Jo, SB—6-38, Minami-cho, Itabashi-ku, Tokyo (955-5860)
東京都板橋区南町 38-6
ランド

Rankin, Rev. Z.T., BMA
(Furlough August '64 to August '65)

Rasche, Mr. John M., IBC (UCBWM)—(Furlough '64-'65)

Rasmussen, Mr. Eric, IBC (MC)—#10 Kwansei Gakuin, Nishinomiya-shi, Hyogo-ken (5-2433)
兵庫県西宮市 関西学院 10 号
ラスムッセン

Rasmussen, Rev. Peter R., LCA—389, Izumi-cho, Isahaya-shi, Nagasaki-ken (814)
長崎県諫早市泉町 389
ラスムッセン

Read, Mr & Mrs. Colin, AGB—2-712, Amanuma-machi, Omiya-shi, Saitama-ken
埼玉県大宮市天沼町 2-712
リード

Reagan, Rev. & Mrs. John M., PCUS—1-420, Minami-Komatsubara, Niihama-shi, Ehime-ken
愛媛県新居浜市小院原 420-1
ラーガン

Reasoner, Rev. & Mrs. Rollin, FEGC—585, Koigakubo, Kokubunji-machi, Tokyo
東京都国分寺町恋ヵ窪 585
リッソナー

Reber, Rev. & Mrs. Don, (Barbara), JMM—428, Honan-cho, Suginami-ku, Tokyo (311-4277)
東京都杉並区方南町 428
リバー

Rechkemmer, Mr. & Mrs. Albert, LM—Seizan, Sagamihara-shi, Kanagawa-ken (52-0607)
神奈川県相模原市清山
レヒケマー

Reddington, Rev. & Mrs. Kenneth, FEGC—264, Tonoue, Sarubashi-machi, Otsuki-shi, Yamanashi-ken
山梨県猿橋町殿上 264
レディングトン

Reece, Rev. & Mrs. Taylor, TEAM—118, Kita-Oyama-cho, Niigata-shi (4-2743)
新潟市北大山町 118 リース

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(Furlough)

Reedy, Mr. & Mrs. Boyd (Jitsuko), IBC (MC)—10, Kami Uma-machi, 1-chome, Setagaya-ku, Tokyo (414-6553)
東京都世田谷区上馬町 1-10
リーディー

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福島市春日町 128 レギア

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リード

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リード

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愛媛県松山市大街道町 3丁目24-2
ライフ

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埼玉県北足立郡新座町片山 1736
ライマー

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ライマー

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静岡県富士宮市大中里東田
レイマー

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レッスラー

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北海道札幌市北 22 条西 6 丁目
レイノルズ

Rhoads, Rev. & Mrs. H. John, TEL—(furlough until June 1965)

Rhoden, Mr. & Mrs. Maurice, CN—Ooaza Hama-Ji 9-45, Dazaifu-machi, Chikushi-gun, Fukuoka-ken
福岡県筑紫郡太宰府町大字はま寺 9-45
ローデン

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ローズ

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東京都豊島区池袋 3丁目立教大学内
ローズ

Ribble, Rev. & Mrs. Richard B., PCUS—1 Yamada-cho, 3-chome, Nada-ku, Kobe (85–2760)
神戸市灘区山田町 3–1 リブル

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東京都北多摩郡保谷町上保谷 1062 リビ

Richard, Mr. & Mrs. Wesley, JMM—1, Minami 17-chome, Nishi 7-jo, Obihiro, Hokkaido (3282)
北海道帯広市西 7 条南 17 丁目 1 リチャーズ

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神戸市長田区腕塚町 5 丁目 41 リチャード

Richards, Rev. & Mrs. Joe (Emma), JMM—533, 6-jo, 6-chome, Misono, Sapporo, Hokkaido (83–5312)
北海道札幌市美園 6 条 6 丁目 533 リチャーズ

Richardson, Miss Kathryn Ann, IBC (MC)—Iai Joshi Koto Gakko, 64, Suginami-cho, Hakodate Hokkaido (2–5277)
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茨城県土浦市荒川沖町郵便局私書箱 3 リッチャーズ

Rickard, Rev. & Mrs. Harold (Margaret), IBC (MC)—1, 1-chome, Hanayama-cho, Nagata-ku, Kobe (6–3056) (after Dec.)
神戸市長田区花山町 1–1 リカード

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長野市三輪本郷 611 リドリー

Rigmark, Rev. & Mrs. William, CMSJ—(Furlough)

Riis, Miss Helene, FCM
(Furlough)

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ロジャース

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ロズガード

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ルドルフ

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シーフェル

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福島県郡山市字薄山久保田 126
シュナイダー

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群馬県利根郡水上町湯檜曽
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シュレーア

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長野県軽井沢 2163
シューベルト

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北海道札幌市月寒羊ヶ丘団地
シュスラー

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シュワイッァー

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シーガー

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シーリ

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シーリ

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セルツァ

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セッターホーム

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シェルダール

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シェルホーン

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Shenk, Rev. & Mrs. Charles (Ruth), JMM—Shibecha-cho, Kamikawa-gun, Hokkaido
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シバタ

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シャーク

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佐野方 スピーチリー

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スプーア

Springer, Mr. & Mrs. Victor, TEAM—937, Koyabe-cho, Yokosuka-shi, Kanagawa-ken (5-2626)
神奈川県横須賀市小矢部町 937
スプリンガー

Stanley, Miss Ethel, NTM—19, Shinmei-cho, Nanao-shi, Ishikawa-ken
石川県七尾市神明町 19
スタンレー

Stanley, Miss Freda, JEB—64, Kawahara-cho, Sasayama-machi, Taki-gun, Hyogo-ken
兵庫県多紀郡篠山町河原町 64
スタンレー

Starn, Miss Pauline, IBC (UCMS) —60, Kozenji-dori, Sendai-shi, Miyagi-ken (22-7439)
宮城県仙台市光禅寺通 60
スターン

Steele, Mr. & Mrs. Harry—124-4, Wakazono-cho, Kokura-ku, Kitakyushu-shi, Fukuoka-ken
福岡県北九州市小倉区若園町 4-124 ステーレ

Steffens, Miss Elizabeth Ann, IBC (UCBWM)—Ichijo House, Nishi-iru, Muromachi, Ichijo-dori, Kamikyo-ku, Kyoto (45-3551)
京都市上京区一条通室町西入 一条ハウス ステファーン

Steinhoff, Deaconess Karoline, MAR-LCM—133-4, Aza Nishi Matsumoto, Nishi Hirano, Mikage-cho, Higashi Nada-ku, Kobe
神戸市東灘区御影町西平野字西松本 4-133 スタインホフ

Stellwagon, Mr. & Mrs. Russell, TEAM—2395, Sagiyama, Gifu-shi
岐阜市鷺宮 2395
ステルワゴン

Stephens, Miss Lu, NAV—769-6, Kitahara, Minamizawa, Kurume-machi, Kitatama-gun, Tokyo (982-8649)
東京都北多摩郡久留米町南沢 北原 769-6 フテファンス

Stermer, Miss Dorothy, TEAM—15-15, 3-chome, Daizawa, Setagaya-ku, Tokyo
東京都世田谷区代沢 3-15-15
ステーマー

Stewart, Miss Delores, WMC—207, Nishi Horibata, Akamatsu-cho, Saga-shi, Saga-ken
佐賀市赤松町西堀端 207
ステゥワート

Stewart, Miss Mary, TEAM—15-15, 3-chome, Daizawa, Setagaya-ku, Tokyo
東京都世田谷区代沢 3-15-15
ステューワート

Stirewalt, Rev. A.J., (Retired) LCA—3, 2-chome, Nakajima-dori, Fukiai-ku, Kobe (2-3601)
神戸市葺合区中島通 2 丁目 3
ステュワート

Stocker, Mr. & Mrs. C., IND—1442, Karuizawa-machi, Nagano-ken (3626)
長野県軽井沢町 1442
ストッカー

Stolz, Mr. & Mrs. Siegried, GAM—Daibutsu-cho, Takehana, Hashima-shi, Gifu-ken (4055)
岐阜県羽島市竹鼻町大仏町
ストルツ

Stott, Rev. & Mrs. Melvin D. Jr., CPC—5248, Higashi-ku, Kunitachi-machi, Kitatama-gun, Tokyo
東京都北多摩郡国立町東区 5248
スタット

Stout, Miss Dorothy, PEC—St. Margaret's School, 123-3, Kugayama, Suginami-ku, Tokyo (398-5104)
東京都杉並区久我山 3-123
立教女学院 スタウト

Strege, Rev. & Mrs. Paul, MSL—14 Miyanomori, Kotoni-machi, Sapporo-shi, Hokkaido (63-9567)
北海道札幌市琴似町宮の森 14
ストレギ

Strohm, Miss Elsbeth, GMM—c/o Masutani, 14 of 6, Minamihiraki, Nishinari-ku, Osaka
大阪市西成区南開 6-14 益谷方
ストローム

Strom, Rev. & Mrs. Verner, TEAM—15-15, 3-chome, Daizawa, Setagaya-ku, Tokyo
東京都世田谷区代沢 3-15-15
ストロム

Stubbs, Rev. David, Ed. D., & Mrs. Rachel, IBC (MC)—No. 5, Kansei Gakuin, Nishinomiya-shi, Hyogo-ken (5-3147)
兵庫県西宮市関西学院 5 号
スタッブス

Stubbs, Rev. & Mrs. Vincent G., III PCUS—57-1, Awaji, Honmachi, Higashi Yodogawa-ku, Osaka (371-7254)
大阪市東淀川区淡路本町 1-57
スタッブス

Stutz, Mr. Samuel, SAJM—c/o Mr. Takahashi, 1178, Karuizawa, Kitasaku-gun, Nagano-ken (Karuizawa 3575)
長野県北佐久郡軽井沢町 1178
高橋方 シュトツ

Sukut, Rev. & Mrs. Walter, NAB 4, Nishisonjoin-cho, Kinugasa, Kita-ku, Kyoto (45-2027)
京都市北区衣笠西尊上院 4
スクット

Sulley, Miss Winifred P.C., WEC Gokasho-cho, Kanzaki-gun, Shiga-ken (Ishizuka 47)
滋賀県神崎郡五箇荘町 スレーイ

Sumners, Miss Gertrude, PEC—Bishamon-cho, Tonodan, Kamikyo-ku, Kyoto (23-6090)
京都市上京区塔の段毘沙門町
サムナース

Sundberg, Rev. & Mrs. Fred, OMSS—(Furlough until 1964)

Sunde, Mr. & Mrs. Kenneth, WEC—Takano, Ritto-cho, Kurita-gun, Shiga-ken
滋賀県栗太郡栗東町高野
スンデ

Sund-Nielsen, Rev. & Mrs. Ib (Edith), FCM (Assoc)—Azuma-ku, Kanazu-machi, Sakai-gun, Fukui-ken (Kanazu 6358)
福井県坂井郡金津町東区
サンドニールセン

Sundry, Mr. & Mrs. Charles, OB —The Omi Brotherhood, Omi-Hachiman, Shiga-ken (Omi-Hachiman 3131)
滋賀県近江八幡市 近江兄弟社
サンドリー

Suttie, Miss Gwen, IBC (UCC)—2 Higashi Toriizaka-machi, Azabu, Minato-ku, Tokyo (481-3325)
東京都港区麻布東鳥居坂町 2
サッティ

Svendsen, Miss Anna, NEOM—24, Kitagawa, Takahagi-shi, Ibaraki-ken
茨城県高荻市北川 24
スヴェンセン

Svensson, Miss Ester, SAMJ—1-366 Kamihosoda, Anjo-shi, Aichi-ken (4033)
愛知県安城市細田 1-366
スエンソン

Swain, Rev. & Mrs. D.L. (Betty), IBC (MC)
(Furlough 1964-1965)

Swanson, Rev. & Mrs. Glen E., BGC—Narukawa, Kiho-machi, Minamimuro-gun, Mie-ken (Shingu 2-4085)
三重県南牟婁郡紀宝町成川
スワンソン

Swendseid, Rev. & Mrs. Douglas, ALC
(Furlough until Summer 1965)

Swenson, Mr. & Mrs. Lyndon (Gerry) CBFMS—49-1, Myoei-cho, Yokote-shi, Akita-ken (1577)
秋田県横手市明永町 49-1
スウェンソン

Swensson, Mr. & Mrs. Birger, ECC—2092, Teramachi, Otawara-shi, Tochigi-ken (Otawara 3475)
栃木県大田原市寺町 2092
スウェンソン

Swensen, Miss Nell, PCUS—Yodogawa Christian Hospital, 57-1, Awaji Hon-machi Higashi Yodogawa-ku, Osaka
大阪市東淀川区淡路本町 1-57
淀川基督教病院内
スウェンソン

Swift, Miss Mildred, TEAM—1105, Amori, Nagano-shi
長野市安茂里 1105 スウィット

Syrjä, Mr. & Mrs. Antero, FFFM—101, Kamihate-cho, Kita-shirakawa, Sakyo-ku, Kyoto
京都市左京区北白河上終町 101
シルジエ

Sytsma, Rev. & Mrs. Richard, CRJM—19-4, Midori-cho, 2-chome, Tokorozawa-shi, Saitama-ken (22-4029)
埼玉県所沢市緑町 2 丁目 19-4
セイツマ

T

Tack, Rev. & Mrs. Marvin A., LCA—628, 7-chome, Ujina, Hiroshima-shi (41-2720)
広島市宇品町 7-628 タック

Takushi, Mr. & Mrs. Kenneth FEGC—111, Hakuraku, Kanagawa-ku, Yokohama (49-9017)
横浜市神奈川区白楽 111
タクシ

Talbot, Rev. & Mrs. C. Rodger (Donna) PCC
(Furlough April 1964 to June '65)

Tanaka, Mr. Fred, CEF—1599, Higashikubo Kamiarai, Tokorozawa-shi, Saitama-ken (22-4076)
埼玉県所沢市東久保上新井 1599
タナカ

Tang, Rev. & Mrs. O. Gordon, ALC—890, Aza, Inarimori, Kamonomiya, Odawara-shi, Kanagawa-ken
神奈川県 小田原市 鴨の宮 字稲荷森 890 タング

Taponen, Miss Helvi Ester, FFFM—c/o Yoshii, Nishiyamate, Obama-shi, Fukui-ken (Obama 266)
福井県小浜市西山手 吉井方
タポネン

Tarr, Miss Alberta, IBC (MC)—8 Kumi, Nishi-noguchi-machi, Beppu-shi, Oita-ken (2-4621)
大分県別府市西野口町 8 組
ター

Taylor, Rev. & Mrs. Arch B. Jr., PCUS—1927, Ikuno-cho, Zentsuji, Kagawa-ken (Zentsuji 888)
香川県善通寺市生野町 1927
テーラー

Taylor, Miss Dorothy IBC (UPC)—Hokusei Gakuin, Nishi 17-chome, Minami 5-jo, Sapporo (22-4276)
北海道札幌市南 5 条西 17 丁目
北星学院 テイラー

Taylor, Rev. & Mrs. Earl AG—16, 3-chome, Nishigahara, Kita-ku, Tokyo (919-4277)
東京都北区西ヶ原 3-16
テーラー

Taylor, Mr. & Mrs. Eugene FEGC—111, Hakuraku, Kanagawa-ku, Yokohama (49-9017)
横浜市神奈川区白楽 111
テーラー

Taylor, Mr. & Mrs. Harvey JEM—799, Nonakashinden, Kokubunji-machi, Kitatama-gun, Tokyo
東京都北多摩郡国分寺町野中新田 799 テーラー

Taylor, Miss Isabel J., OMF—531, Hon-cho, Nanae-machi, Kameda-gun, Hokkaido
北海道亀田郡七飯町本町 531
テーラー

Taylor, Miss Roberta, IND
(Furlough)

Teschner, Miss Sieglinde LM—1933, Nakanoshima, Kawasaki-shi, Kanagawa-ken
神奈川県川崎市中之島 1933
テッチナー

Tazumi, Rev. & Mrs. Thomas, FEGC—c/o Mr. Nakazawa, 77, Kamiya, Tsuru-shi, Yamanashi-ken
山梨県都留市神谷 77 中沢方
タヅミ

Tegnander, Rev. & Mrs. Oddvar (Sigrunn) FCM—113-24, Matsushima, Tsuruga-shi, Fukui-ken (Tsuruga 405 Yobidashi)
福井県敦賀市松島 24-113
テグナンダー

Tennant, Miss Elizabeth, IBC (MC)—Kwassui Jr. College, 13, Higashi Yamate-machi, Nagasaki-shi (2-1416 and 2-9528)
長崎市東山手町 13 活水短大
テナント

Terry, Rev. & Mrs. John, CBM—Sakurai Bible Chapel, 811, Asahi-cho, Sakurai-shi, Nara-ken
奈良県桜井市旭町 811 テリー

Tetro, Rev. & Mrs. Frank L., IND—(Furlough)

Tewes, Mr. & Mrs. Erward H. MSL—15, Nakano-cho, Ichigaya, Shinjuku-ku, Tokyo (341-1338)
東京都新宿区市谷仲野町 15
チューズ

Thacher, Miss Juliana, IBC (MC)—Apt. No. 1, 11 Konno-cho, Shibuya-ku, Tokyo (408-1915)
東京都渋谷区金王町 11 アパート 1 号
タッチャー

Theuer, Rev. & Mrs. George (Clara), IBC (EUB)—850-31, Senriyama, Suita-shi, Osaka (381-4297)
大阪市吹田市千里山 31-850
トイヤー

Thiessen, Rev. & Mrs. Bernard, (GCMM)
(Furlough until summer 1965)

Thomas, Miss Susie M., WFJCM—4399, Noikura, Ariake-cho, Soo-gun, Kagoshima-ken
鹿児島県囎唹郡有明町野井倉
トマス

Thompson, Rev. & Mrs. C. M. UCPM—163 Yamate-cho, Ashiya-shi, Hyogo-ken
兵庫県芦屋市山手町 163
トンプソン

Thompson, Mr. & Mrs. Darrell, NAV—769-6, Kitahara, Minamizawa, Kurume-machi, Kitatama-gun, Tokyo
東京都北多摩郡久留米町南沢
北原 769-6 トンプソン

Thompson, Rev. & Mrs. Everett, (Zora), IBC (MC)
(Furlough 1963–65)

Thompson, Mr. & Mrs. Lawrance, (Catherine), IBC (MC)
(Furlough 1964–65)

Thompson, Miss Sondra Kay c/o, Interboard House, 2, Higashi-Toriizaka-machi,Azabu, Minato-ku, Tokyo (481–3325)
東京都港区麻布東鳥居坂町 2
トンプソン

Thomsen, Rev. & Mrs. Harry, SCD—Shin Rei San, Mitsusawa, Oaza Yamazaki, Fukuroi-shi, Shizuoka-ken (Okazaki 100)
静岡県袋井市大字山崎三沢
トムセン

Thomson, Miss Anna Mae, IBC (MC)—10-2, Shoto-cho, 1-chome, Shibuya-ku, Tokyo (467–7909)
東京都渋谷区松濤町 1 の 10–2
トムソン

Thomson, Mr. & Mrs. Lionel H., OMF—(Furlough)

Thoong, Mrs. Thora, SBM—93-11, Shimo-Ikeda-cho, Kitashirakawa, Sakyo-ku, Kyoto
京都市左京区北白河下池田町
93–11 トング

Thörn, Miss Inez, OMSS—110, Hachiken-cho, Nishikitsuji, Nara-shi (2–8478)
奈良市西木辻八軒町 110 テルン

Thornton, Rev. & Mrs. William, TEAM—1196 Karuizawa-machi, Nagano-ken
長野県軽井沢町 1196
ソーントン

Thorsell, Miss Anna-Lisa, SEMJ—147 Yamashita-cho, Date-machi, Usu-gun, Hokkaido
北海道有珠郡伊達町山下町 147
トーセル

Thorsen, Rev. & Mrs. Leif-Audun, (Aagodt), NLM
(Furlough untill fall 1965)

Thurlow, Mr. & Mrs. James, (Setsuko), IBC (UCC)
(Leave of absence)

Tidemann, Mr. John, LCA—351, Oe-machi Moto, Kumamoto-shi (4–4658)
熊本市大江町本 351
チッダマン

Tigelaar, Miss Gae, IBC (RCA)—(Hiroshima Christian Social Center) 1438, Minami-Misasa-machi, Hiroshima-shi (3–6954)
広島市南三条町 1438 (広島クリスチャン・ソシアル・センター)
ティゲラール

Timmer, Rev. & Mrs. John, CRJM (Furlough)

Tjelle, Rev. & Mrs. Lars, NMS—2-18, Kamiike Kita, Kawamo, Takarazuka, Hyogo-ken (6-2459)
兵庫県宝塚市川面字上池北 12-2
チエレ

Todd, Mr. & Mrs. Lawrence, IND—16, Hachiyaura, Yamoto-machi, Monoo-gun, Miyagi-ken (164)
宮城県桃生郡矢本町蜂谷浦 16
トッド

Tomono, Mr. Tom, IND—16, Hachiyaura, Yamoto-machi, Monoo-gun, Miyagi-ken (164)
宮城県桃生郡矢本町蜂谷浦 16
トモノ

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日本伝道隊 トナー

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東京都世田谷区上北沢 2-457
トッピング

Torres, Mr. Richard F., IND—Hachi-no Kubo, Minamata-shi, Kumamoto-ken
熊本県水俣八窪 トレス

Town, Rev. & Mrs. Harvey, CMA—Asahi-machi, Saijo-shi, Ehime-ken (2005)
愛媛県西条市朝日町 タウン

Townsend, Rev. Louis NTM—866 Sumiyoshi, Tokorozawa-shi, Saitama-ken
埼玉県所沢市住吉 866
タウセンド

Trevor, Mr. Hugh, OMF—54, Sakae-cho, Itayanagi-machi, Aomori-ken—(Furlough from April, 1965)
青森県板柳町 54 トレボー

Trotter, Miss Bessie, IND—36, Nakura-cho, Nishi 7-jo, Shimo-kyo-ku, Kyoto
京都市下京区名倉町西七条 36
トロッタ

Troxell, Rev. & Mrs. D. V., (Martha), IBC (UCMS)—133-1, Takeda, Gose-shi, Nara-ken (Gose 4170)
奈良県御所市竹田 133-1
トロクセル

Troyer, Mr. Maurice, Ph. D. & Mrs Billie, IBC (UPC) (Furlough 1964-'65)

Trueman, Miss Margaret, IBC (UCC)—c/o Mr. Y. Iida, 1907, Senbon-Gorin, Numazu-shi, Shizuoka-ken (3-0447)
静岡県沼津市千本本郷林 1907
飯田方 トルーマン

Tucker, Rev. & Mrs. Beverley, PEC—Higashi 3-chome, Kita 19-jo, Sapporo-shi, Hokkaido (71-3903)
北海道札幌市北 19 条東 3 丁目
タッカー

Tuff, Miss Evelyn, ALC—183, Otowa-cho, Shizuoka-shi (52-9079)
静岡市音羽町 183 タフ

Tunbridge, Miss Marjorie, IBC (UCC)—Rakuenso, Apt. 205, 22, Sarugaku-cho, Shibuya-ku, Tokyo (461-4287)
東京都渋谷区猿楽町 22 楽園荘 アパート 205 タンブリッジ

Tuominen, Miss Hilkka, FFFM (Furlough)

Turnbull, Mr. & Mrs. Ian, WSK—9-9, Hananobo-cho, Murasakino, Kita-ku, Kyoto
京都市北区紫野花ノ坊町 9-9 タンブル

Turner, Mr. & Mrs. Dennis V., IND—1988, Harashin-machi, Numata-shi, Gunma-ken
群馬県沼田市原新町 1988 ターナー

Tveit, Miss Marie, ALC—38, 1-chome, Torisu-cho, Minami-ku, Nagoya (81-3551)
名古屋市南区鳥栖町 1-38 トヴェイト

Tygert, Mr. & Mrs. Earl, BIM—2163, Karuizawa-machi, Nagano-ken (2302)
長野県軽井沢町 2163 タイガート

U

Uchida, Mr. & Mrs. Akira, JEM—Midori-cho, Koide-machi, Kita-Uonuma-gun, Niigata-ken
新潟県北魚沼郡小出町緑町 ウチダ

Uchida, Miss Ikuye, JEM (Furlough)

Uhlig, Deaconess Marianne, MAR-LCM—Student Christian Center, 3-1, Surugadai 2-chome, Kanda, Chiyoda-ku, Tokyo
東京都千代田区神田駿河台 2-1-3 学生クリスチャン・センター ウーリック

Ulmstedt, Miss Gerd, SBM—c/o Rev. Oscar Rinell, 637, Shinza-ike, Himeji-shi, Hyogo-ken
兵庫県姫路市新在家 637 アームステット

Unruh, Rev. & Mrs. Verney, GCMM—5330, Namiki Kami-kawa, Higashi-machi, Miyako-nojo-shi, Miyazaki-ken (1188)
宮崎県都城市東町並木上川 5330 ウンルー

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東京都武蔵野市中町 1 丁目 3098 さんとくビル 506 ウンジッカー

Uomoto, Rev. & Mrs. George Y., OPC—116, Otachiba-machi, Sendai-shi, Miyagi-ken (56-6631)
宮城県仙台市御立場町 116
ウオモト

Upton, Miss Elizabeth F. IND (PEC)—183, Nagase, Moroyama-cho, Iruma-gun, Saitama-ken
埼玉県入間郡毛呂山町長瀬 183
アプトン

Uralde, Mr. M., IND—171, Ienomachi, Nagasaki-shi
長崎市家野町 171
ウラード

V

Valtonen, Rev. & Mrs. Tauno, LEAF—(Furlough)

Van Baak, Rev. & Mrs. Edward, CRJM—865, 2, Suzuki-cho, Kodaira-shi, Tokyo
(Kokubunji 8-3981)
東京都小平市鈴木町 2-865
ヴァンバーク

Vander Bilt, Rev. & Mrs. Maas, CRJM—409-1, Kumaki, Chichibu-shi, Saitama-ken (1703)
埼玉県秩父市熊木 1-409
ヴァンダービルト

Van Dyck, Rev. & Mrs. David, (Alayne), IBC (UPC)—7 of 2, Aza Kushiyama, Ushita-machi, Hiroshima-shi (21-6981)
広島市牛田町字串山 2-7
ヴァンダイク

Vang, Mr. & Mrs. Paul, ALC—45-7, Tama-machi, 2-chome, Fuchu-shi, Tokyo (3815)
東京都府中市多摩町 2-45-7
ヴァング

Van Schooten, Mr. & Mrs. Alvin, CMA—255, Itsukaichi-machi, Saeki-gun, Hiroshima-ken (Itsukaichi 2-0550)
広島県佐伯郡五日市町 255
ヴァンショーテン

Van Wyk, Rev. & Mrs. Gordon, (Bertha) IBC (RCA)
(Furlough 1964-65)

Varney, Miss Evelyn, CBFMS—167-3, Hakken Koji, Minami-Koizumi, Sendai-shi, Miyagi-ken (56-1980)
宮城県仙台市南小泉八軒小路 3-167
ヴァーニー

Vatter, Mr. & Mrs. Ernst, LM—1933, Nakanoshima, Kawasaki-shi, Kanagawa-ken (91-2334)
神奈川県川崎市中野島 1933
ファッター

Vaughn, Mr, & Mrs. Gary, ABFMS—4, Miharudai, Minami-ku, Yokohama (3-6628)
横浜市南区三原台 4
ヴォーン

Vehanen, Rev. Eino, LCA—139, Higashi Tamagawa-cho, Setagaya-ku, Tokyo
東京都世田谷区東玉川町 139
ヴィハネン

Venden, Mr. & Mrs. D. Louis, SDA—1966, Kamikawai-machi, Hodogaya-ku, Yokohama
横浜市保土谷区上川井町 1966
ヴェンデン

Vereide, Mr. & Mrs. Abraham (Ragna), NMA—1313, 2-chome, Shinden-cho, Ichikawa-shi, Chiba-ken
千葉県市川市新田町 2-1313
ヴェレイデ

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昭和 39 年 8 月 10 日 印刷
昭和 39 年 8 月 20 日 発行

Price ¥ 800
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編集者　日本基督教協議会(NCC)
クリスチャンイヤーブック編集委員会
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発行者　松 野 左 武 郎

印刷者　松 本 実

印刷所　ダイヤモンドサービス社
東京都千代田区置ケ関3—3
電 話 (503) 0984, 0985

発行所
発売所　株式会社 教 文 館
東京都 中央区銀座4丁目2
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